A.K. razdan

Lal-Ded

revisited



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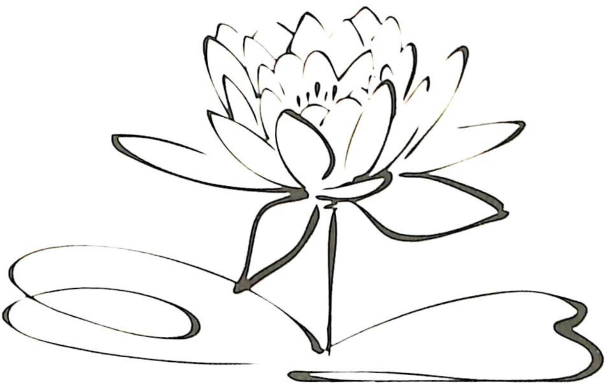
Jawahar Lal Bhat

AK Razdan

अकुय ओमकार युस नाबि दरे। कुम्बय ब्रहमांडस सुम गरे।
अख सुय मंथुर च़्यतस करे। तस सास मंथुर क्याह करे।।

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Jawahar Lal Bhat

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Lalleshuri was one of the leading expounders of *Kashmir Shairism*, the internationally renowned philosophy depicting oneness of man with the Absolute. As a poet and an ascetic she sang in an easily intelligible word the terse principles of *Kashmir Shairism*, *Yoga* and *Tantra* henceforth limited within the corridors of highly educated scholars and saints of yore. Lalla can be seen as the inheritor of a long line of brilliant Kashmir *Shairist* practitioners and expositors who flourished between the eighth and eleventh centuries including Vasugupta, Utpaldeva, Lakshmandeva and Abhinavgupta.

Key to reading Kashmiri in Devnagri Script

Vowel Sounds

ओ — दोद (pain), मोल (father), पोन्य (water)

अे — सोन (deep), ज़ोर (deaf), कोर (bangle, ring)
Compare – द्वध (milk),क्वल (stream), स्वन (gold),
म्वल (cost), स्वद (gentle)

अॅ — अॅछ (eye), मॅछ (fly), गॅर (watch), दॉर (window), पॉर (hut)

अ़ — गऱ (home), मऱ (will die), सऱ करुन (to assess)

अ़ॖ — तॖर (cold season), कॖत्य (many), सॖत्य (near)

Consonants

च — चोर (fool), चन्द़ (pocket), चमक (shine), चमचि (spoon)

च़ — च़ुर (sparrow), च़ुंदुर (crescent), च़ोर (four),
चूंठ (apple), पांच़ (five)

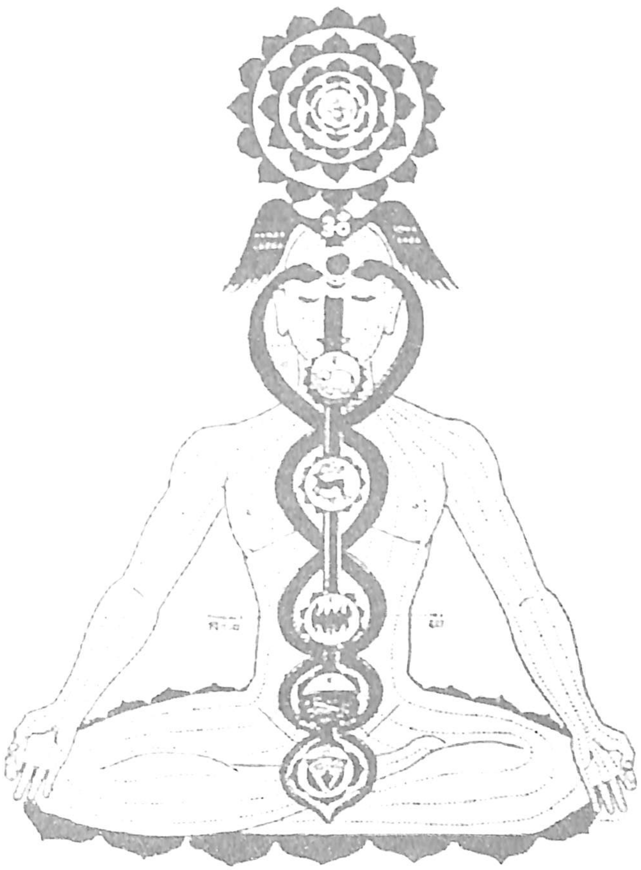
ज — जान (good), जंग (war), जल-जल (fast)

ज़ — ज़ंग (leg), ज़्यव (tongue), ज़मीन (earth), ज़ानुन (to know)

छ — छलुन (to wash), कछ (weed), छान (carpenter),
वुछुन (to see)

छ़ — लछ़ (dust), गर–गछ़ुन (to go home), छ़ल-करुन (deceive)

(These marks have been used in this book in writing Lalla's poems in Devnagri Script)



श्य वन च़टिथ शशिकल वुज़ॖम। प्रकरथ हुंज़ॖम पवनॖ सॗत्य।

लोलॖकि नारॖ वॉलिंज बुज़ॖम। शंकर लोबुम तमिय सॗत्य।।

Foreword

Lalleswari whom I call Valmiki of Kashmiri language and literature is held in high esteem by all Kashmiris irrespective of their faith. Her *Vakhs* are sung in the beginning of every Muqam (Raaga) of our classical music called Sufiana Kalaam. She was a great mystic and a 'Shaiva Sadhika' or the seeker of the Divine through the path of Kashmir Shaiva Darshan. She has left behind a corpus of her sayings, which are in the form of four-liners called *'Vaakh'*. These have been translated into Sanskrit, Hindi, and English and interpreted by many a scholar.

This great poetess was followed by Nunda Rishi, another great ascetic poet of the Kashmiri literature, who also wrote four-liners called '*Shrukh*' (or Shloka in Sanskrit). He did penance in a cave and was greatly influenced by his senior Lal Ded. He wrote, '*Tas Padmanporachi Lale, Tami gale amryeth chav. Swa sanin avatar lwale, tithyui mye var ditam Diva'. (*The great Lal Ded of Padamanpura (modern Pampore) drank a mouthful of nectar. For us she is an incarnation. O Lord! Give me a similar boon as you gave her.) In the true tradition of Vedanta he considered the world an illusion. He addresses himself in these words: '*Hai zuva bram chhui samsar ho, zuva marun mothui kava, s'or ta zuva gara panano. (*O my Self, realize that this world is an illusion, why do you forget the inevitable death; remember your own home, the abode of the Divine.) This influence of non-dualism or 'Advaita' and other Upanishadic principles as were prevalent in Kashmir then, is vividly seen in the writings, compositions and other verses of the later Muslim saint-poets of Kashmir. They have also acknowledged the philosophy of Lal Ded in their own way.

Her writings are relevant on mundane platform as also in the realm of spirituality. These contain lessons in tolerance, message of love and harmony, revolt against falsehood and a strong case for pursuing

the truth. She has also underscored the importance of a preceptor and expounded the tenets of Kashmir *Trika* philosophy in simple diction so that it is intelligible to a common man of average prudence. Her poetry is so comprehensive, so deep and meaningful, so enchanting and melodious, so varied and rich that one can write volumes explaining and analyzing the hidden meaning and the purport of each verse. It is in this context that I have had the pleasure of going through this volume containing the meaning and explanatory notes on her 244 odd Vaakhs. I would like to go through this volume in more detail once again, which was not possible this time due to the time constraint.

Pt. Jawahar Lal Bhatt deserves kudos for writing this book, 'Lal Ded Revisited'. He has indeed revisited Lal Ded by going deep into every single verse and analyzing its true purport. It needs a great moral strength, a dogged commitment and a profound knowledge to write about Lal Ded, translate her '*Vaakhs*' and interpret them. It is not only a question of knowing both the languages, Kashmiri and English well, in order to do justice to the original writings, which surely it is, but it also requires an insight into the spiritual experiences and philosophical expositions that the writing of Lalleshwari explains and expounds in her four-liners. Such an attempt faces many a challenge. Firstly, there are already many translations available, in Hindi, English, Sanskrit, etc. So, one has to put forth something novel that will distinguish the work from the existing ones. Secondly, there is the question of selecting the correct version of these quatrains. These have largely been transmitted by the word of mouth and a lot of interpolation has crept in. The oldest written document is the Sanskrit translation of sixty odd *Vakhs* by Bhaskara. Later ones are all compilations, which differ in text. Lately Shrimati Bimla Raina has raised doubts and challenged the text of almost every *Vaakh*. The popular Kashmiri journal '*Koshur Samachar*' did yeoman's service by issuing a Lal Ded number, which contains Hindi and English translation of more than hundred *Vakhs*. Late Shri Prem Nath Shastri has brought out a good selection of *Vaakhs* with translation in Sanskrit and Hindi. Shri Bhatt has consulted all these publications and those of Grierson, Prof. Jaylal Kaul and others and then chosen the text for each piece. This in itself must have been a herculean task.

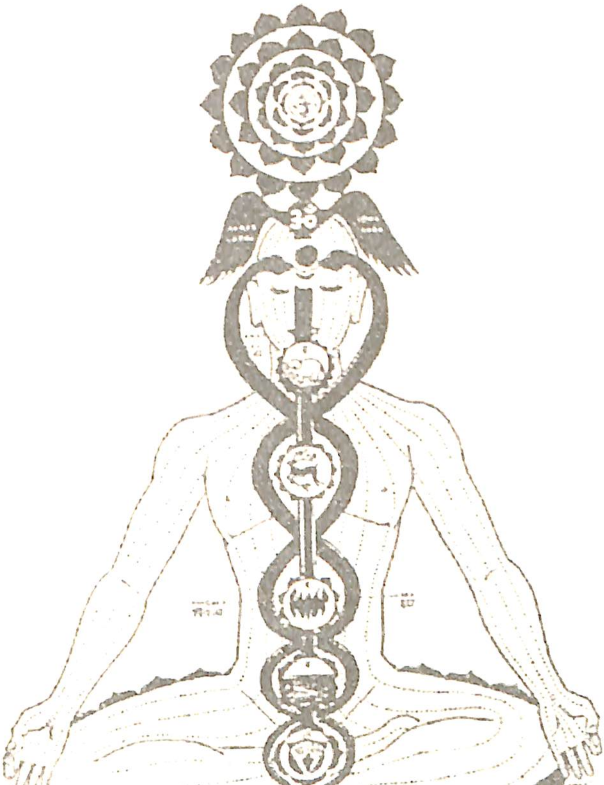
The *Vaakhs* so selected have been written in three scripts, English, *Devanagari* and Persian and then a simple translation has been provided. In his preface to this compilation the author has rightly said that it was a case of accommodating an ocean in a small cup. Then there is an elaborate introduction that gives the historical background, an account of the life of Lal Ded, her message in brief and sums up the important tenets of Kashmir Shaivism, which is the subject matter of most of these *Vaakhs*. Then there is the most important section of this compilation, the explanatory notes on these *Vaakhs*. This is where the writer's originality, understanding of the underlying philosophy and the interpretation of the sayings lie and this in reality is his contribution to the already available literature on this subject. To make this section meaningful and logical he has divided the selection of *Vaakhs* into three broad groups. The first group is those *Vaakhs*, which are in the nature of personal spiritual experience. The second group is those *Vaakhs* that deal with the purpose of life. The remaining *Vaakhs* dealing with a variety of topics have been explained in the miscellaneous group. The enlightened readers will be well advised to read these explanatory notes carefully and thoroughly for that is how they will be able to traverse the mind of the writer to know what deep meaning and purport he has given to each line in these verses. They may agree at places and may disagree at places but once the debate is brought about, the effort of the writer is well rewarded. There is bound to be difference in interpreting these *Vaakhs*, for the simple reason that they are in the realm of spirituality, which is an unfathomable ocean. Shankaracharya, Madhvacharya, Ramanujacharya, Vallabhacharya and other sages interpreted *Prasthana-trayi*, Brahmasutra, Upanishad and Bhagavad Gita in different ways and established doctrines as varied as monism, dualism, qualified monism, and dualism in non-dualism. The same is the case with these *Vaakhs*, which are profound and deep in meaning and purport.

Take the case of this verse: '*Aami pana sodras navi chhas lamaan, bozi naa duy myon myeti dee taar, aamyen taakyen ponya zan shaman, zuv chum bramaan gara gatsahaa* (I am pulling the boat from out of the sea with an untwisted thread. Alas the God listens and ferries me across. Water is oozing from below the unbaked earthen plates; I crave

to go to my home). Here again one has to identify the raw thread, the sea, the boat, unbaked earthen plate, the home as also ferrying across and going home. Then and only then is it possible to understand the meaning of this couplet and the spiritual experience hidden therein. Bhat sahib has done precisely that and has tried to explain all these symbols and the message conveyed by the great Lalla through these symbols. And this is the case with every single verse. Shri Bhat has rightly combined some verses where he finds the same underlying thread connecting those verses.

I can imagine the amount of labour, thinking, research and contemplation that this venture must have entailed to the learned writer. It is not only the toil but also the dogged resilience and commitment that bring these endeavors to fruition. I wish him well, congratulate him once again for this sacred job and pray for his long life so that he is able to bring out many more volumes on the writings of other luminaries of Kashmiri language.

T.N.Dhar Kundan



च़्यत त्वरुग॒ वगि ह्यथ रोटुम। च़्यलिथ मिल॒विथ दशिनाडि वाव।
तवय शशिकल व्यग॒लिथ वछ़ुम। शून्यस शून्याह मीलिथ गव।।

Contents

1

Preface

I do not recall vividly since when I got interested in Lal-Ded but it has been a long journey. There was an atmosphere that we call spiritual in our home all along and father guiding us (me and my siblings) learn certain sacred scriptures which we learnt by heart very early in childhood without knowing their purport or meaning. We used to vocalize them all aloud morning and evening without fail after having a quick wash with great devotion and love in his presence. Father also taught us singing various Kashmiri devotional songs which he too seemed to have memorized in his childhood and sometimes explained them to us. These included the poems (*Leela*) of Parmananda of Mattan (Kashmir) and Krishna Joo Razdan besides some lesser known devotional poets and saints of Kashmir. He also sang some poems of Lal-Ded (Lalleshuri) occasionally with great ease and devotion. The unique tone of Lalla-Vaakh and the impression they expressed raised many queries in our young minds which remained unanswered long after I attained maturity in age and thought, particularly me. These poems continually reverberated in me through my youth and approaching age which made me gain occasional knowledge about them through all available resource and books. Every poem (Vaakh) that I absorbed in revealed enormous surprising substance day after day and the passion deepened. To me all Lalla's poems are wonderful volumes capable to take the readers, nay, devotees to great spiritual heights. Every day in and out my amazement seemed growing to a puzzle why such works of art and literature, sense and spirituality do not enjoy the status of eminence that these deserve on the merits of their brilliance. There is no dearth of serious scholars, authors and commentators who have worked on Lalleshuri and seems growing day after day but the truest substance of Lalla's thought still seems not to unfold to its real extent. That was my usual concern whenever a fresh commentary on Lalla-Vaakh crossed my way. It was here that writing my commentary on the Lalla's poems crossed my mind

and it's in your hands. The job was arduous but I withstood. Writing such a book was never my merit but the fire inside me propelled me like a ghost and I took to writing my impressions on some selected poems that I had learnt by heart long back. Besides studying almost all available commentaries I tried to meet and talk to persons interested in Lalla-Vaakh. To my surprise I found lots of elderly people both among Muslims and Pandits capable to sing and appreciate Lalla-Vaakh with great ease and devotion. But what saddened me most was the dwindling interest among the youngsters about Lalleshuri and her worth. Kashmir scholars and administrators seem to have failed in their obligation towards her, a towering personality that our land has produced by denying her a suitable place in educational curriculum.

My work never started with a bang but with occasional jottings till one day I found myself immersed in Lalla heart and soul. It became my routine to work on a poem or two for long hours even late into the night trying to discover the original thought that Lalla wanted to convey which sometimes eluded me for days and in some cases find still elusive. In Lalla's poems we find many words that confuse because of the dissimilarity in various references. Some words as might have been archaic seem to have changed by later users or degenerated with time in the absence of a written word. Admittedly a small alteration in a word or phrase in a poem sometimes changes its entire meaning which further complicates reaching its real essence. But in Lalla's case things are different. She was not an ordinary poet. She was a master artist, a super soul and a Yogini. Her poems wear a wonderful artistic fragrance that can be sensed at a distance and any alteration whatsoever discerned easily by a true devotee. I tried to be such a devotee of Lalleshuri while going through her celestial poems and succeeded to some extent. If my readers conceive of such a spirit, I'll take it a real success of my venture. In the beginning I nurtured a strange fear about my work if it'll be accepted as an authentic treatise but soon it vanished when I put certain extracts on 'Facebook' an online social networking service. I got a tremendous response; lots of people want to know about Lalla and her poems. This encouragement put me on track again. I tried to refine my notes every time I went through them and every time I rated it below my expectations. It was actually my thirst to reach the truest possible spirit of

Lalla's poems which I couldn't and nobody can. I have tried to translate each vaakh as briefly as I could for a quick reading but it was a hard task to accommodate an ocean in a small cup. It was a very hard write and erase process which took lot of my time and energy but I feel I have succeeded here to a considerable extent. My detailed notes on individual poems form a separate chapter of this book. It was almost a never ending process. I wanted to write everything that the particular poem communicated to me and it would extend too many pages but I had to resort to the general dictum of being exact but brief.

Getting hold of an absolutely perfect and faultless version of Lalla's poems has unfortunately been always out of question. During a long travel through memory lane some variations cropped in. Then it suffered further for a competent script. The result is that no absolute similarity of text is found between the authentic references. Even today Kashmiri language lacks in a foolproof script. Whatever script is used in or outside Kashmir is full of faults and the ordinary reader is the sufferer. Absolute dependence on translated versions has greatly undermined the value of the original poems articulated by Lalleshuri because never the translation of a great work of art has been able to convey the truest spirit of the original. For a casual reader of Lalla's poems it continues to be a great handicap in going deeper into what it signifies. As a preventive measure I've introduced the poems in an independent chapter (Lalla-Vaakh) in three available scripts Roman, Devnagri and Nastaliq side by side followed by a brief English translation, accommodating one poem on a page with the hope that with a diverse choice more readers are able to get nearer to their original version. Though I have tried my best to draw closer to the original creation after consulting various available editions I never claim to have reached the ultimate and do not claim to be faultless. Regarding the absolute correctness of these poems it is a matter ever open to research and diverse opinion.

Deciding upon a suitable sequence for Lalla's poems was in itself a challenge. Going for a random choice was not inadvisable but I settled upon two major divisions --- 'Personal Celestial experience' and 'Essential purpose of life' followed by a few smaller ones each a division based on Lalla's own choice like, 'Pranayama', 'Guru Sadhna', 'Omkaar' and 'her concept of universal Lord'. The last one is titled as 'Miscellaneous' in

which some poems suspected not to belong to Lalla or added to her stock by some later devotees are included. I have preferred to show this division in the notes chapter only with a brief introduction to each one while the 'Lalla-Vaakh' chapter is showed randomly but with poem numbers corresponding strictly to the notes.

Faridabad, August 2014

Jawahar Lal Bhat

2

Introduction

Kashmir has since time immemorial been abode of highly awakened saints and savants committed deeply to rigorous spiritual penance and studies for thousands of years. Numerous holy men and women besides scholars of great brilliance lived here and gained high repute for their scholastic works and spiritual excellence. The valley had gained worldwide acclamation for her exquisite places of worship and numerous spots invested with great spiritual powers as the consequence of rigorous spiritual practices performed by saints and visionaries for thousands of years. There is a negligible record available now about the life, works and exclusive powers attained by these numerous holy men and women of pre-historic times. Various places and shrines in Kashmir even today speak volumes though mute about these people of high spiritual splendor. Most of these places with obvious divine presence have remained hidden from the public view though a few have perchance been discovered from time to time.

Unfortunately the valley experienced worst turbulence in the modern times with outside forces taking her control and forcing a major revolution in the ethnic and cultural character by forced change of faith of the majority of her people. Gradually under the influence of new rulers the valley changed her total face but still a lot remained unchanged. In spite of a major political and social revolution the basic cultural structure remained in tact which gave rise to certain healthy development from time to time. And one of the offshoots that erupted out of this sound foundation was an extensive galaxy of saints and savants who appeared time and again with a mission to renew the faith of people and show them the way of piety and tolerance, wisdom and awakening far above the barriers of faith and solidarity.

Kashmir is notably called the valley of saints (Resh-Vaer) for the influence these god-men created in this fractured society from time to

time and the impact was so great that no one however powerful could stand in their way. Ferocious rulers tried their best to change the total face of Kashmir ethos by oppression and brutal force but a lot remained unchanged including the influence of these immortal men of God. Kashmir produced two types of saints. The first category comprises of those thousands of men and women who engaged themselves in toughest penance and hard toil under the guidance of their spiritual masters for the awakening of their self and personal spiritual advancement. Most of them achieved the highest stages of divine realization to their heart's content in the cozy atmosphere of the valley. Many of them proved great religious scholars and authors of great works on religion and philosophy. They became further teachers of thousands of aspirants in the field and thus a culture of pure religious fervor based mainly on high moral values and human justice was established. The teachings of these highly awakened souls laid the foundations of a mixed culture for Kashmir far above communal bias.

Now the other category of saints proved of higher significance than those mentioned above. They were very few but they had come with a special mission of making the people follow path of piety and tolerance. They were great masters and leaders of the masses besides highly realized souls probably with a glorious past life. They kept themselves above the narrow bonds of religion and taught more of humanity than theology. Some of them were great poets who made their poetry an effective medium of their instruction. The impact of these god-men was far greater than the former who worked especially for their personal spiritual advancement rather than the uplift of the masses and their eternal message proved revolutionary not only for their times but for all times to come. The towering personality in this category was the great mystic saint Lalleshuri (1317-1388) born in a Hindu family and fondly called Lal-Ded by Hindus and Muslims alike. She was a great proponent of "Kashmir Shaivism" and an impassioned devotee of Lord Shiva. She taught the terse principles of Yoga in the simple language of the time and easily intelligible to the suffering masses of Kashmir. Lal-Ded was the product of the most turbulent times of Kashmir.

Between 1320 and 1339, Kashmir suffered a rapid sequence of political catastrophes stringed by intrigue, conspiracy, incompetence,

lust for power and scotched ambition. The country was attacked by the Tartar tribal chief Zulchu, which prompted the downfall of the last Hindu King of Kashmir, Sahadeva and his Prime Minister Ramachandra. A Tibetan prince from Ladakh, Rinchena, stepped into this political vacuum. He had once taken refuge at Sahadeva's court and was well known. He married Ramachandra's daughter, Kota, and asked the local Brahmins to be formally admitted into Kashmir Shaiva religion. Unfortunately, the short-sighted Brahmins rejected his entry into Brahmin priesthood so out of frustration he embraced Islam under the guardianship of Syed Sharafud-din or Bulbul Shah, a Sufi from Khurasaan who lived in the Valley. As a consequence of an internal strife Renchana died and his widow Kota joined hands with Shah Mir, an adventurer from Swat who had also settled in the valley. They invited Sahdeva's brother Udyanadeva to rule. He soon found Kota more popular and dominant. After his death Kota and Shah Mir tried to outwit each other but soon the queen ran out of luck. In a fit of rage she killed herself leaving Shah Mir as the undisputed ruler of Kashmir. He ascended the throne of Kashmir as Sultan Shamas-ud-Din in 1339, as the first Islamist ruler. Lalla lived through his reign and those of his son Ala-ud-Din and grandson Shihab-ud-Din. Though the rule of Shamas-ud-Din brought a big shift from a Hindu-Buddhist past to dominant Muslim influence but Hindus and Buddhists continued to command the Kashmir politics to a great extent. It was only later in the fourteenth century that the liberal policy towards non-Muslims eroded during the rule of Sultan Sikandar prompted mainly by his minister Saif-ud-Din, a Hindu convert originally known as Suhe Bhatt. It was under the rule of Sikandar that large scale persecution of Hindus, temple destruction and forced conversions and killings took place which forced lots of Hindus and Buddhists run for their lives. Sikandar, a radical who wanted full Islamization of the valley, brought untold misery to the masses of Kashmir though his son Zain-ul-abidin, called Badh-shah restored peace and confidence by his policy of generosity such that lots of Hindus who had gone into hiding or left the valley returned to their homes.

In fact the history of Kashmiri poetry roughly commences with the poems (Vaakh) of Lalla as all great writers and poets before and even after preferred Sanskrit language. She was a brilliant literary genius and a

highly awakened ascetic who had achieved heights of spiritual awakening by being one with her Lord. Her extempore orations with a divine content and exclusive form suggest clearly that she was a living incarnation of Lord Shiva who had come with a mission to give an eternal solace to the innocent and suffering masses of Kashmir divided in their faith and warring with each other. Lal-Ded was not alone in the line. She was followed by great Nunda-Rishi (Sheikh Noor-ud-Din Wali) considered her great disciple. He was no less renowned and worked on the same lines equally honoured and recognized as a great reformer and teacher after Lal-Ded. His immortal poetic compositions (Shrukh) too have had a dramatic effect on the masses of Kashmir. The famous shrine of Nunda-Rishi stands graciously at Tshrari-Sharif in Kashmir where the great saint is buried. The other prominent personalities worth mention in the line among Hindus are Roopa Bhavani and Arne-Maal, both famous female mystic poets who gave out numerous poetic compositions in their spiritual ecstasy that served as a guide to numerous aspirants in the divine path besides cultural synthesis. There is a long list of Muslim saints and Faqirs who were also poets of high repute. Strangely enough the crux of the philosophy of all these mystic saint poets has been quite identical as all of them have preached in the same vein above the discrimination of their faith --- the futility of worldly existence and the escape route through detachment from worldly affairs and ultimate realization of self. The Kashmir Rishi or Sofi cult is enough rich and powered with its varied patterns. It has strangely remained almost unaffected by all revolutions in Kashmir that turned the society upside down from time to time.

The contribution of Lal-Ded is considered great as she initiated a sacred mission not as the member of a particular faith but as a true humanist dedicated to the cause of humanity as a whole and especially to offer succor and solace to the suffering masses of Kashmir. As a poet and an ascetic she sang in an easily intelligible word the terse principles of Kashmir Shaivism henceforth limited within the corridors of highly educated scholars and saints of yore. Her sayings describe the futility of worldly existence and escape through the practice of Yoga received wide recognition and continues as such. The recognition that her poems received from the common man since their inception is unprecedented, so much so that her Vaakhs are sung morning and evening as a sacred word by devotees for the retribution of their sins. She encouraged people

to live a life of piety and discipline and stressed that the real devotion of God was the service of the suffering man. Lal-Ded with her strong innate strength of conviction and sincere effort put to an end to the dismal era of persecution and vandalism. She encouraged compromise and affirmation. Having elected to tread the path of self-suffering, she became a model for millions of her country-men to abjure the mundane and propitiate the sublime. Thus the sufferings of the people lost its sting and they learnt to bear with. She exhorted them to rise above their self and reach up to the super-self at which stage pleasure or pain have no relevance or meaning. To her the attainment of human life itself was a great achievement and worthy to be respected not to be ignored or despised as it was the rare occasion provided to man to work for the awakening of self and attainment of the ultimate truth of life. One must work for the awakening of the soul and realization of the divine in one's own being besides freedom from the cycle of birth and death. Human life is a rare opportunity provided after changing lots of other body forms to struggle for its liberation. For a vigilant seeker all roads towards enlightenment of self are always open and it is only the will and determination that leads him to his goal. The presence of the Lord can be visualized in all living and non living things so there is no dearth of resource. There is no purpose indulging excessively in the worldly affairs and getting involved more and more in the mundane. It's at every stage advisable to get awakened from the slumber of worldly attractions and try spending each moment of life for its real purpose, the pursuit of the awakening of the self and liberation from the cycle of birth and death. The main hurdle is the ceaseless attachment of worldly affairs which confines man to the futile pursuit of worldly possessions, family, children, wealth and the like thus ignoring the essential purpose knowing precisely that these things cannot last beyond present life which has to end very soon. Lalleshuri did not recommend taking the life of a forest hermitage for the awakening of self because this life was a great blessing and worth living so she encouraged people to live a full life but work alongside for its higher purpose keeping in view the futility of its glamour.

Lal-Ded was born in a chaste Brahmin family at Puran Deshthan, the modern Pandrethan, during Udyan Deva's rule around the year 1335 AD (see also below). Obviously she acquired the basic characteristics of orthodox Brahmanism from her early life, studied authentic scriptures,

Bhagavad-Gita, Upnishidas and the like. It seems she was quite free with Sanskrit language which had not died as yet totally as a spoken language in Kashmir. Her poems being replete with the great philosophy of Kashmir Shaivism she must have taken a strong liking for it in her early age. Kashmir Shaivisim had a great impact on Kashmir Brahmins right from its beginning in the early tenth century with the famous Shiv-Sutras inspirationally received by Vasugupta from Lord Shiva and carried forward in a line with exclusive commentaries and works of repute by Somananda, Utpaldeva and the great Abhinavgupta in the tenth century followed by Khemraja, his most favourite lieutenant and disciple. Although Kashmiri historians have produced good number of records of their land between fifteenth and seventeenth centuries, notably Jonaraja, Srivara, Prajyabhatta, Shuka, Malik Haider, Tahir and Hassan bin Ali Kashmiri but interestingly none of them mentions Lalla. They seem to be more concerned about documentation of dynastic fortunes and changing political alliances, accounts of economy and climate and transformation of religious life through political change though Lalla's poems were very much present visibly in the people's popular consciousness. Lalla is first mentioned in Mulla Ali Raina's account of saintly figures of Kashmir *'Tadhkirat-ul-Arifin* (1587) who was brother of Kashmir's popular saint Makhdoom Sahib. This was followed by a reference in Baba Dawud Mishkati's *Asrar-ul-Akbar* written in 1654 AD who has quoted her with reverence as the highest saint poetess of those times. This has been supported by *Waqi-ati-Kashmir* written in 1736 AD by Khwaja Muhammad Azam Dedammari. It was followed by *Tarikhi-Hassan* by *Peer Ghulam Hassan* in 1835 and *Tarikhi Kabir* in 1909-10, by *Haji Mahi-id-din*. There's no certain evidence neither about her exact date and place of birth nor of her death. On the basis of some legends and chronicles, modern scholars suggest she was born between 1317 and 1320, either in *Sempore* or in *Pandrethan* near Srinagar. She is believed to have died in 1373 though no evidence is available about place. Some awakened souls and those who were much devoted to her utterances contend that she was a heavenly being not born biologically to any of her worldly parents but just an apparition through the will of the Lord. This assertion too carries substantial weight because the impact of her holy person was so great that no query whatsoever about her strange aspect,

parentage or place of birth was ever made which surprisingly remains a mystery even today.

Lalla is believed to have married as per custom at a tender age into a Brahmin family. Since she was destined to achieve the heights of divine realization and lead the suffering humanity onto a more confident future for all times to come not for an ordinary household life, she was not treated well in her in-laws house, so much so that one day she deserted her house, husband and everything and became a wandering ascetic. Many legends connected with her life at her in laws are popular with the common Kashmiri --- the ill-treatment of her mother-in-law and the unreasonable behavior of her husband that encouraged the renouncement of her home for good. *Shri Sidh Srikenth*, fondly called *Sedh-mol* was their family Guru and a highly awakened saint. He was already acquainted with her exclusive divinely attributes that she was born with and as such in him she found her initiator and guide. As was predestined for her she was led in her each step very carefully by her master whom she adored all her life and where she found solution to all problems on her way to ultimate realization of truth. She says with pride that her master was both father and mother to her and it was he who gave her eyes the truest spiritual sight and covered her body with the truest celestial robes.

As a wandering ascetic she had to face lots of tribulations before she got public recognition as a divine being. She wore a strange celestial aura of brilliance which had an instant impact on whoever had a look at her. In the same height of divine ecstasy she gave out her gems of four line poetic compositions in the language of common man which gained instant popularity and were committed to public memory not only by those who listened to her but everyone. These poems were safely carried through memory lane for generations and immortalized for all times to come. Her utterances served as a balm on the wounds of the Kashmir masses inflicted by the vested interests bent upon changing the face of Kashmir through destruction of everything that had been sustained so dearly for thousands of years. According to Pandit Anand Koul, "*Apart from being the utterances of a holy woman expressive of grand and lofty thoughts and spiritual laws-short, apt, sweet, thrilling, life-giving and pregnant with greatest moral principles, are simply pearls and diamonds*

and gems of the purest ray serene of Kashmir literature. They are current coins of quotations, a volume packed in a single saying. They touch the Kashmiri's ear as well as the chord of his heart and are freely quoted by him as maxims on appropriate occasions in conversation having molded the national mind and set up a national ideal". Lalleshuri encouraged the suffering man to understand the value of life as the safest means to achieve the highest goals of spirituality and love of humanity and God. She was not in favour of total renunciation or over-involvement in the worldly affairs. The real task for a man was to overcome pride, anger, greed, lust and excessive involvement in worldly affairs. She inspired people to believe that the real house of the Lord was the heart of man without the discrimination of caste, creed or colour, religion or belief so thereby she encouraged universal piety and brotherhood. The purity of self and dedication of all activities to the name of God was supreme. Lalleshuri was a fervent devotee of Lord Shiva and a sure incarnation of the Lord. She had attained the highest stages of spiritual refinement, awakening of self and nothing had remained unattained for her. She had become one with her Lord as a drop of water travels restlessly down its source eager to reach the ocean and ultimately becomes ocean itself by dropping into it. She says there were no traces of Lalla found anywhere on her being one with her Lord.

In her various poems Lalleshuri explains her personal experience through her Saadhna. She says she toiled hard, travelled long distances over rugged hilly terrains and deep valleys seeking her Lord. The soles of her feet wore off with walking endlessly though strangely at the end of this endless drudge she found her Lord in the recesses of her own heart where she got the end purpose of her life fulfilled. She castigates man time and again for collecting material wealth and involving himself in the false lure of this world knowing fully well that it's all short lived for him as he has go soon to an unknown destination leaving everything here behind. She wants everyone to understand the worth of life and its sacred purpose. The human life is a rare occasion that one achieves after changing numerous body forms, to work judiciously for the awakening of one's self and for the freedom from the cycle of life and death and attainment of final destination by merging with the supreme. It is no use changing frequent life forms one after another and involving oneself

endlessly in the web of the law of Karma. There's no end of this cycle so it's advisable to get awakened and work once for all for its liberation and get nearer to the Lord who's benevolent enough to help you at every stage of your development. It's only the human life that's provided with sufficient opportunity to work for its liberation but unfortunately the lure of the world is so captivating that all, except only a few waste the precious moments of their lives following the mundane affairs.

Lalleshuri stresses upon the seeker to understand the fact of life and not be involved merely with the worldly pleasures. She compares the situation with enjoying deep slumber negligently on the branch of a tree with nice air blowing to and fro but sure to fall off very soon. Lalleshuri has used her poetic genius judiciously to make the erring man understand the reality and show him the path towards liberation. Her pithy comments about the lapses of the common man along with the escape route shown by her worked wonders for the people of her time. She instantly became the beloved of all. People of all faiths adored her and sang her Vaakhs for the retribution of their sins and she got her fond name 'Lall-Ded' (granny Lalla). She says she has worn her celestial robes after renouncing wholly the temptation of the world. She continuously bore in her heart the love of her lord like an unavoidable shooting pain which one is compelled to bear with for fear of death. Here the purpose is to show the significance of the intensity of love of a seeker (bakhti) for his Lord. The deeper the love the sooner the result! A true bhakta (seeker) is ready to sacrifice even his head on the altar of his Lord without waiting for even the fraction of a second.

Lalleshuri pinpoints certain essential values for higher life-- one should be composed and calm in the face of strongest provocation of anger and worldly cares and rid himself of the unnatural attachment to and sympathy for the worldly sufferings which are mostly the result of past Karma. All attraction for the material wealth and sensual pleasures should be kept under control and all kinds of egos shunned. One can reach a higher stage of realization only when one is able to display extreme patience in controlling the baser elements of human life. Lalleshuri doesn't recommend renunciation for the ultimate awakening of self. She gives high value to a householder who performs all duties towards his family and society keeping well his heart somewhere else in

order to seek the higher purpose for himself. He has his goals nearer to him than a wanderer in the mountains away from the world. The sacrifice of a man in the midst of the worldly attractions is far greater than one who has escaped life for fear of involvement. Lalleshuri is not in favour of unnecessary rites and ceremonies attached to various faiths. She doesn't recommend persecution of human body for achieving higher purpose. Human body is the safest vehicle for attaining all celestial purpose, hence liable for all care and due caution; no doubt when its function is over it has to be disposed off.

Kashmir Shaivism gives due importance to various functions of human organism for spiritual advancement and asserts it as the micro universe. Lalla indicates to her extensive celestial travels far beyond the human capacities through space into far off regions all controlled by her Lord and says that there was no end to the influences of her Lord that she experienced. In reality her tours are limited to the vastness of her own inner self and nowhere else. Once awakened all secrets were open to her and all barriers between her and her Lord had vanished. She gives a description of her personal revolution that she experienced upon the realization of self. There was a complete changeover from a self-centered attribute to a selfless mind such that whatever she did ate or indulged into was simply a devotional process. She had actually reached the source of divinity and drank deep the heavenly nectar by getting merged fully with the divine and absolved from all traces of personal identity by becoming one with Him. In a deep emotional outburst she says, she took Him in her arms and shook her to and fro like mother takes her infant. She got so absorbed that she lost her self wholly and became one with her Lord such that there no trace left of her own as she had attained the newest colour of her Lord. All traces of her person had vanished and she was basking in the glory of her achievement. It's the simplest way of achieving the unlimited blessings of the Lord through boundless love when the seeker forgets everything of his self and gets absorbed in the deepest devotion of God.

The voyage of the works of Lalleshuri from a spoken word to printed one is very long and strenuous. As already stated Lalla-Vaakhs were preserved in public memory and carried through various future generations merely by the word of mouth. Since their inception (mid

fourteenth century) up to end of nineteenth century no authentic manuscripts could take shape though almost everyone in Kashmir learned many of them by heart, sang them with great devotion and love and even quoted during conversations. To quote George Grierson's words, "*The ancient Indian system, by which literature is recorded not on paper but on the memory and carried down from generation to generation of teachers and pupils, is still in complete survival in Kashmir. Such fleshy tables of heart are often more trustworthy than birch bark or paper manuscripts. The reciters even when learned Pandits take every care to deliver the messages word for word as they received them, whether they understand them or not.*" It can't be denied that a considerable number of Lalla-Vaakhs were lost during their passage from generation to generation or distorted and how difficult it was to collect them in their almost original form from the memories of people can easily be imagined. Some individual stray attempts were definitely made to collect and put them together but none of them could take the form of an authentic document though there was no dearth of resource. Some attempts were made around mid-nineteenth century to collect some Lalla-Vaakhs and the credit goes to Pt. Bhaskar Razdan, Pt. Prakash Kokiloo, and Pt. Lakhsman Kak, the names referred to by some commentators. The first noteworthy attempt in this direction was actually taken by Sir George Grierson in the year 1914 on a visit in Kashmir when he asked Pandit Mukund Ram Shastri, his friend to help him in obtaining an authentic copy of Lalla-Vaakhs as were available with the people of Kashmir no doubt in their memory. In the absence of any written manuscript Pt. Mukund Ram after a long search got in touch with a very old Brahmin Dharam Das Darvesh of Village Gushi who very honestly recited the songs to him from his memory and thus the first authentic manuscript took shape, text and commentaries. Though it cannot be claimed to be based on a varied collection but still it can boast of being an authentic reproduction of at least one version of Lalla-Vaakhs current in Kashmir those days. It was finally in the year 1920 "Lalla Vakhini" was published by Royal Asiatic society, London as one of its monographs Vol. (XVII) edited with translation, notes and vocabulary by Sir George Grierson and Dr. Lionel Barnett. It was considered a work of great scholarship for its linguistic and philosophical excellence. This work

on Lalleshuri is considered the first authentic written document introducing the Vaakhs of Lalleshuri to the world reader on international standards.

Lalleshuri has been a subject for study for a good number of reputed authors both inside and outside Kashmir in the past century and as such many commentaries have been written and published and thus attracted attention of both the ordinary and the exclusive reader especially in Kashmir. There has been an admirable work by some known as well as unknown lovers of Lalleshuri who took pains to further collect some almost forgotten poems available with certain families who followed a family tradition of singing them occasionally as a divine word for the retribution of their sins. As such more poems were added from time to time to the existing known stock and preserved for the posterity thus increasing the numbers though with a negligible speed. As is natural with such a random work some mix-ups are liable to erupt about the authorship of some such works. In fact the fascination that the poems of Lalleshuri had built up on the Kashmir psyche after her had produced lots of singing bards and poets who attempted on lots of identical couplets which got mixed with the original works of Lalleshuri. Though it can be safely said that the original vaakh is somewhat identifiable on the merits of its uniqueness both in spirit and diction and any such duplicity cannot escape the vigilant eye of a lover of Lalleshuri and her work.

It is only the excellent philosophic divine content coupled with brilliant poetic art that has made these immortal works travel centuries through memory lane and withstand the vagaries of time especially turbulent though the limitation of language has always been a great barrier in popularizing these gems of literature and human philosophy outside the bounds of Kashmir. It can be vehemently said that these masterpiece works are capable to gain world attention to the extent of a furore even now six centuries after their inception if duly highlighted on its merits. Here Kashmir scholars of repute cannot be absolved of the responsibility having shirked in giving proper attention and time as Lalleshuri deserved resulting into a situation that no comprehensive work is still available that would truly quench the thirst of a serious lover and devotee of Lalleshuri to the extent it deserves.

3

On Lalla's Poetry (Lalla-Vaakh)

Lalla's Poetry (Lalla-Vaakh) is an extempore poetic utterance of Lalleshuri (Lal-Ded) the great mystic and Yogini of Kashmir through mid fourteenth century. She is said to be a wandering ascetic wholly immersed in her own self and almost carefree about her outer aspect or the people around who she conceived were insignificant in the absence of any realization of Self. Such was the influence of her holy person on the people of her time without discrimination of faith or caste that whatever composition she gave tongue to was immediately committed to public memory and sung with highest esteem for her advanced spiritual status. Lalleshuri was not a preacher nor did she want people to follow her precept but her inspiring holy person was so commanding that people of all faiths were devoted to her immensely and so addressed her by different names as per their choice of devotion for her. Though it took her quite some time to achieve this public recognition but the celestial aura that she carried along was itself calling out absolute attention.

Vaakh seems to be the derivative of the Sanskrit word 'Vakiya' meaning a spoken word or a sentence. Sanskrit was well in vogue as a spoken language of the time and Kashmiri language in its infancy in Kashmir but Lalla preferred to express herself in Kashmiri language of her time fully commingled with Sanskrit and other archaic vocabulary. As such Lalla-Vaakh can be categorized among the first poetic expressions of this language. Though there is no evidence of these poems being recorded or written for its preservation by any of her contemporaries or immediately after her, their preservation in the public memory for centuries is a real miracle. May be someone or more than one put them down in writing in between in their own way but it was lost subsequently for want of technological support or brushed away by the ravages of time. This miraculous preservation can also be attributed to its high spiritual content that received great devotion and love of the masses who

continued reciting them morning and evening as a divine word capable to awaken them to the absolute truth of the Supreme. It was only in early nineteenth century that a British official in Kashmir took pains to collect and record Lalla's poems as a printed document upon observing its remarkable popularity among masses after the lapse of centuries of its inception without any written word. So in the year 1920 "*Lalla Vakhini*" was published by Royal Asiatic society, London as one of its monographs Vol. (XVII) edited with translation, notes and vocabulary by Sir George Grierson and Dr. Lionel Barnett. It was considered a work of great scholarship for its linguistic and philosophical excellence. This work on Lalleshuri is considered the first authentic written document introducing these poems to the world reader on international standards. Kashmir is indebted to Grierson for his commendable job of collecting these poems house to house from the memories of people and acquainting himself with the prevalent *Kashmir Shaiva philosophy* that had influenced Lalla in her works along with various legends connected with it and recording them very efficiently as he got it.

In the absence of any authentic written record Lalla's poems suffered some distortions by its long travel through memory lane so some words and phrases differed from time to time and even person to person. It was especially the deepest reverence that the masses had cultivated for this divine word that made it survive through the worst turbulent times in Kashmir and though some negligible distortions did not undermine its prime status in any case.

Grierson too does not in spite of his logical efforts claim his recorded text of these poems quite similar to as spoken by Lalleshuri. I quote: *"Lalla's songs were composed in old form of Kashmiri Language, but it is not probable that we have them in exact form as she uttered them. The fact that they have been transmitted by word of mouth prohibits such a supposition. As the language changed insensibly from generation to generation, so must the outward form of the verses have changed in recitation. But, nevertheless, the respect for the authoress and the metrical form of the songs has preserved a great many archaic forms of expression."*

The other authentic works on Lalla's poems published subsequently also show a dissimilarity of text. There are some variations of textual

matter found in the work of Prof Jayalal Koul and B L Parimoo in comparison to Grierson and also with each other. The reasons for this variation can be manifold. The difficulties in transcription of Lalla's poems and other Kashmir classics in the absence of an authentic script after 'Shaarda script' have obscured considerably their true value because of various distortions that have occurred in the process. Certain words and phrases that had become obsolete with time seemed unintelligible and were replaced or changed with time resulting in a severe distortion at places. Sometimes even change of a single word altered the total sense of a poem or made it almost meaningless so there seemed a need for a further alteration. The criminal negligence of the scholars of repute from time to time towards preservation of these gems of Lalla's poems in their original form is also responsible for the damage. The dissimilarity of text in various poems though minor even in the authentic versions now available creates undoubtedly a grave concern for the young reader or a commentator of the present day. As such there seems an urgent need to attempt a nearest to the original version especially for some controversial Lalla's poems based on the multilateral opinion of the learned scholars.

The work of Prof Jayalal Koul and BL Parimoo continue to be the outstanding contribution and authentic reference books on Lalle-Vaakh. While the work of Pandit Koul enjoys great recognition and esteem among Kashmir scholars the work of BL Parimoo is a great contribution worth studying and absorption in respect to his rich understanding and extensive endeavour that gives a deep insight into the school of thought propounded by this great mystic of medieval Kashmir.

Lalla's poems continue enjoying the supreme status of eminence among masses of Kashmir even today in spite of the paltry distortions. There has been no dearth of activities for its glorification and further research by scholars of repute both in and outside Kashmir. Occasional seminars and symposia, issue of special numbers of Kashmir related magazines and journals besides writing detailed commentaries on selected poems are the indicators of its continued prominence. One such publication is worth the name ---- 'Lal Ded: The Great Kashmiri Saint-Poetess, Edited by: Dr. S. S. Toshkhani'. This book represents the proceedings of a National Seminar on *"Remembering Lal Ded in Modern*

Times" conducted by Kashmir Education, Culture and Science Society in New Delhi on 12 November, 2000.

Bimla Raina has emerged as a controversial writer who has written a commentary (Lalded Meri Drishti Mein) on a good number of Lalla's poems. She has used her rich background of spiritual scholarship and knowledge of Yoga in reconstruction of various poems of Lalla. Bilma Ji is of the opinion that most forms of these poems as have been recorded by the eminent authors so far or continue to be in vogue with the people at large are in truth far away from the original and need reconstruction. She has recorded the reconstructed form of various Lalla's poems and convincingly adjudges them to be the original or nearer to them. Though the work has drawn wide attention from the people of all walks of life but for the true lovers of Lalleshuri the reconstructed ones are unable to replace the existing and established form of Lalla-Vaakh.

One book worth a mention on Lalla's poems is by Shri B. N. Sopori ---- "Voice of Experiences Lall Vaakh" (April 1999). It is a collection of 154+74 (228) Vaakhs each followed by a brief comment in two volumes. Since the author lacks the effective scholastic talents of expression the work has not gained the appropriate attention in the scholastic corridors as well as of the general readers but the credit goes to him for the largest number of Lalla-Vaakh recorded so far in a single book. Pandit Sopori is a deep lover of Lalla's poems. Such is his devotion that in spite of his advanced age and poor health conditions he gives out verbatim the faultless quatrains quite forcefully. Lalle-Vaakh seems to be irreversibly ingrained in his memory and in reply to a query in this regard he said that the recitation of Lalla's poems morning and evening as a divine word was their family tradition since time immemorial and on getting a painful feeling that his future generations may not continue with it he took to writing them all out of his memory for its preservation. Pandit Sopori seems to be one among the last living legends who started their day with the recitation of some Lalla-Vaakh and also ended with the same. Next admirable publication is the scholastic Kashmiri commentary on Lalla's poems by famous Kashmir Scholar Pandit, Late Jyotshi Prem Nath Shastri recorded in his own voice and now published in a book in Hindi by his illustrious son Jyotshi Omkar Nath with the title "Lalla Prakash". This work is truly a major contribution

that unfolds lots of hidden mysteries of Lalla's poems with valuable authentic references from scriptures.

Another publication by Pushkar Nath Raina entitled 'Parag' (2013) is another valuable scholastic work that caught my attention. Pandit Raina has toiled extensively giving word for word description in his own way of almost all available poems of Lalla followed by brief but remarkable explanations in Hindi language. It is undoubtedly a valuable contribution that fulfills the long awaited requirement of a reliable rejuvenation of the current renderings of these poems that have suffered enormously journeying through memory lane for centuries, passage of time and especially as a result of the non-availability of a reliable script after the Sharda script for Kashmiri language broke off as a result of the political transition in Kashmir.

The description cannot be complete without a mention of 'I,Lalla, the poems of Lal Ded' by Ranjit Hoskote (a Penguin Classics publication 2011). His excellent translation to 146 Lalla's poems is a great contribution towards Lalla classics. He has done a great job by bringing in many hidden meanings of Lalla's poems which goes a long way in quenching the thirst of her lovers. His beautifully written 69 page introduction is a comprehensive research paper unraveling almost all social and historical contours of her age along with her exclusive art of writing poetry.

Despite extensive work undertaken by various scholars and commentators on Lalla-Vaakh these poems seem not to have achieved their due merit in literary corridors. The principal reason is the language which has a negligible readership compared to other major languages of the country. Though some authentic translations are available but these cannot in any case replace the original purport rendered in these great poems. The worth of these poems can be judged by the impression anyone of them leaves on the reader who gets closer to its meaning and essence. To me it is never less than reading a full popular volume like a Shakespearean drama and sometimes more than that. One cannot escape the deep dramatic impact Lalleshuri exhorts on her serious readers even today after the gap of more than seven centuries. Moreover, there may me very few artists of international repute who can match her in her art of using words in their truest jugglery of sense. In

order to express herself effectively her art of using wonderful metaphors and smiles and that too only from local parlance is really superb.

Lalleshuri was one of the leading expounders of *Kashmir Shaivism,* the internationally renowned philosophy depicting oneness of man with the Absolute. As a poet and an ascetic she sang in an easily intelligible word the terse principles of *Kashmir Shaivism, Yoga* and *Tantra* henceforth limited within the corridors of highly educated scholars and saints of yore. Lalla can be seen as the inheritor of a long line of brilliant Kashmir *Shaivist* practitioners and expositors who flourished between the eighth and eleventh centuries including Vasugupta, Utpaldeva, Lakshmandeva and Abhinavgupta. Shaivism asks us to recognize our similarity with God and ultimately our oneness with Him. It minutely examines the human condition as a contraction that moves us from the divine status to that of a human being. It recognizes a *power of contraction and delusion* that brings this about. The power is real but is actually an aspect of God. Shaivism proposes a comprehensive inner technology designed to restore the human being to his inherent oneness with God. The human individual is in fact God in a contracted form. When the individual looks at himself, he notices that he has the same qualities as the Absolute, though they are shrunken and vitiated. God has perfect *will,* perfect *knowledge* and perfect *ability to do,* while the human individual has all of these powers in limitation.

Lalleshuri is severely worried on the relentless involvement of man in the desire of the world ignoring repeatedly his truest purpose of life --- the awakening of self. She wants him to understand and follow the truest purpose of his coming to this life after changing numerous other life forms. She reminds him repeatedly that this life is the rarest of rare opportunity provided to him to work for his awakening of self. She is deeply disturbed over his strange behavior and advises him to act speedily for his deliverance from the cycle of recurring birth and death instead of facing its pains unendingly. Human being is aware of the fact that he has ultimately to take leave of this mundane world for some unknown destination. All his worldly possessions, wealth and riches, power and pelf, family and children, whatever he has collected all his life and loved passionately cannot accompany him because he'll have to go alone. In spite of this naked truth he continues enjoying life so

passionately as if he has to live this life forever. How can man ignore the biggest truth of life without giving a serious thought to it! The biggest question that we face in life is to know its real truth and purpose. Unless we know the purpose of life we fail to achieve its essential purpose. Lalleshuri comments and lashes man for his inability to understand the reality despite numerous signals he receives about the instability of the world. She has made up a beautiful allegory to express the strange obsession of man living here. She says:--

"A yawning pit underneath and you dance above! How strange! You'll leave behind everything, all you've collected, when you go. And you enjoy your life and cherish your food and drink. It spins my head!" (Poem # 85)

Worldly name and fame, power and prosperity, family and children do not last forever. All life is like the sunshine of the day destined to fade away into the shade of the evening. However powerful or rich one may be one has to face the dreadful end of life. And the strange about it is that it comes suddenly and unnoticed and gives no clue of the unknown destination where one is headed for. Moreover, this ultimate truth of life is never a hidden secret but a widely known reality but unfortunately the lure of life is so hard that almost everyone forgets it altogether till it comes and hits hard. She says:--

"Worldly power and reputation is like water in a creel. One who traps the flood of his emotion as a boatman holds the gusts of a fierce wind in his fists, or one who controls desire as a trainer tethers a wild elephant with a single strand of hair, is the gainer of the day." (Poem # 69)

Lalleshuri does not recommend leaving the responsibilities of life to seek its emancipation. This life is truly worth living and enjoying the wonderful spectacle created by the Lord but falling headlong into its temptations is worrying. One who enjoys life to its full but remains away from its lure is the winner. It is like a lotus that is always surrounded by mud and filth in which it grows but it maintains its detachment from its foulness and remains always clean and shining. There are many such advanced souls who are householders. They work to earn their living, keep a family and do all that is required by a sincere householder but they are totally detached from the temptations of life and work silently for their awakening. Their status is considered higher than the deserters who

leave their household life and take refuge in a forest hermitage. Lalleshuri is all praise for such devotees of the Lord. She says it's not necessary to shun the world and be a recluse or withdraw from the active life completely and then only seek goals. Better live an active life and still be a *Sanyasi*. It depends on how your heart behaves towards the world. Once such condition is fulfilled the goals automatically seem nearer as the grace of the Lord is bestowed upon in brilliant measure and the goals seen clearly. She says:--

"Some leave their home and some their forest hermitage, seeking peace. All in vain, unless mind is leashed right, free from the worldly desire. Stay where you are, counting breaths day and night but keep detached from the temptations of the world and body!" (Poem # 164)

Lalla-Vaakh

Lalla-Vaakh

This section lists 244 Lalla's poems (Lalla-Vaakh) one on one page in three scripts (Roman, Devnagri and Nastaliq) followed by a brief English translation. Below the Roman version of each poem a reference line is given indicating the sources that have been tracked to reach this version of the Vaakh.

Here's the list of abbreviations used:

Lal Ded : Prof Jayalal Kaul, 1973.	JK
Lalla-Vakyani: George Grierson and Lionel D. Barnett, 1920.	GR
The Ascent of Self: Prof B.N. Parimoo, 1987.	BNP
Voice of Experiences – LALL VAAKH: B.N. Sopori, 1999	BNS
Parag: Pushkar Nath Raina, 2013.	PNR
I, LALLA – The poems of Lal Ded: Ranjit Hoskote, 2011.	RH
Lalla Prakaash: Pandit Prem Nath Shastri, 2011	PNS

1.

Lall bo drayas kap'se posh'che sae'tsey,
Kaed te doo'en kaer'nam ya'tsey lath;
Taey yali khaer'nam zaa'vij te'yey,
Wover'vane ga'yam alaen'zey lath.
JK-105, GR-102, PNR-92, RH-38

लल बो द्रायस कपसि पोशचि सॖचॖय।
कॉडय तॖ दून्य कॖरनम यच़य लथ।
तॖयि येलि खॉरनम ज़ॉविजॅ तॖये।
वोवॖर्य वानॖ गयॅम अलॉन्ज़ॖय लॖथ।।

لَل بوودژ ایَس کپَسہِ پوشچہ سٔژٕ ئے
کأڑی تہ دوٗنۍ کرٔنَم یٔژ ے لَتھ
تٔۓ ییلہٕ کھأرنَم زأوجہ تیٔۓ
وووٚزۍ وانہٕ گَیم الأنزٕ ے لَتھ

"I, Lalla, set out to bloom like a cotton flower but the cleaner and the carder gave me a thousand knocks to rid me off the unwanted dirt. The spinning woman made me into a thin yarn on the sharp needle of her spinning wheel. The yarn was then taken by the weaver and put hanging on his loom and made into a course cloth."

(Vaakh 1 and 2 are companion poems)

2.

Doeb yaeli chaev'nas doeb kani pae'they,
Saz tai saaban metsh'nam ye'tsey;
Sae'ts yeli fir'nam hani hani kae'tsey,
Ade Lalli mae prae'vem par'me gath.
JK-106, GR-103, PNR-93, RH-39

दोब्य येलि छॉवनस दोब्य-कनि प्यठ़ुय।
सज़ तु साबन मुछ़नम युचुय।
सुच़्य यलि फिरनम हनि हनि कॉचुय।
अदु ललि म्य प्रॉवुम परमु गथ।।

دۄبۍ یٚلہ چھأونس دۄبۍ کَنہ پٔٹھے
سَز تے صابَن مژھنَم یژے
سۄژی یٚلہ پھِرنَم ہَنہ ہَنہ کأژے
اَدِ لَلہِ مے پرأوم پَرمہ گتھ

"The washer man pounded me mercilessly on his washing stone after applying soaps and detergents. The tailor cut me into pieces with his scissors and joined them with his sharp sewing needle to make it into a garment. It was only after I withstood all these trials and tribulations that I achieved my goal, total merger with my Lord."

3.

Sa'ras sei'tey so'dah ko'rum,
Ha'ras kae'rem goed see'vay;
Shai'ras pei'th-kin na'tsan dyu'thum,
Ga'tshaan dyu'thum aa'yem pa'tsh.
JK-258, BNS-26(I)

सरस सुत्य्य सोदाह कोरुम।
हरस कुरम गोढ सीवय।
शेरस प्येठ किन्य नचान डयूंठुम।
गछ़ान डयूंठुम आयम पछ़।।

سَرَس ستی سوداہ کوٗرُم
ہَرَس کٔرِم گوڈ سیوۓ
شیرس پیٹھی کِنۍ نَژان ڈیوٗنٹھم
گژھان ڈیوٗنٹھُم آیَم پَژھ

"I made an agreement of convenience with my lord and served Him with my extreme devotion and love. Eventually I saw Him dancing on my head. My devotion had borne fruit, the situation that's wished for by all devotees!"

4.

Abhya'se kieney vi'kas pho'lum,
So'prakash zo'num yo'huy deh;
Pra'kash dhyan mokh yee do'rum,
So'khey bo'rum ko'rum teiy.
JK-230, BNS-25(I), PNR-157

अभ्यासु किन्यी व्यकास फोलुम।
स्वप्रकाश ज़ोनुम यिहोय दिह।
प्रकाश ध्यान म्वख यिय दोरुम।
स्वखुय बोरुम कोरुम ती।।

اَبھیاس کنی وِکاس پھۆلُم
سوپرکاش زۆنُم یِہوئے دِیہہ
پرکاش دھیانہ مۆکھ یی دۆرُم
سوکھے بۆرُم کۆرُم تی

"Through persistent practice I achieved my goals. My body served as an indispensable medium to perform. I achieved the highest emancipation of self and awakening to my ultimate satisfaction."

5.

Tsyai'th no'vuy tsand'ram no'vuy,
Zale-mai dyu'thum na'vum no'vuy;
Yane Lalle mei tan-man no'vuy,
Tane Lall bo na'vam na'vey chais.
JK-138, GR-93, BNP-101, PNR-110, RH-117

च्यथ नोवुय चुन्दरम नोवय।
ज़लमय डयूंठुम नवम नोवुय।
यनु ललि म्य तन मन नोवुय।
तनु लल बो नवम नुवुय छस।।

ژٕتھ نوٗوُے ژندرمہٕ نوٗوُے
زَلہ مےٚ ڈیوٗٹھُم نَوم نوٗوے
یَنہٕ لَلِہ مےٚ تن من نوٗوُے
تَنہٕ لَل بو نَوَم نُوٗے چھَس

"I got revealed to a vision of regeneration. My mind is ever new and so is my moon after the big event of the cosmic deluge. Ever since I got my body and soul scoured of all my sins, I feel quite refreshed. I am quite new now, freed of my past burdens."

6.

Aa'mi pane soud'ras naa'vi chaes la'maan,
Kati bo'zei dai myon mae'ti diyi taar;
Aa'main ta'kain poen zan sha'maan,
Zuw chum bra'man gha're ga'tshe haa.
JK-1, GR-106 BNP-4, PNR-1, RH-4

आमि पनु सोदरस नावि छस लमान।
कति बोज़ि दय म्योन म्यति दियि तार।
आम्यन टाक्यन पोन्य ज़न शमान।
ज़ुव छुम ब्रमान गरु गछ़हा।।

آمہ پنہ سۆ درس ناوِ چھس لمان
کتہ بوزِ دے میون مے تہ دِیہِ تار
آمین ٹاکین پوئ زن شمان
زۆ چھم برمان گرِ گژھ ہا

"I'm towing my boat pulling at the frail untwisted thread in the ocean of existence praying to be heard and help me across. The unbaked earthen dishes of my life are filled with water gradually seeping away and ready to fall apart. I am still hopeful to get liberated from this agony and reach my real home."

7.

Sowr'ge jame trae'vith alakh pro'wum,
Dagh lale'nae'wem daye saenze prayay;
Poat zuni wothi'th moet wuz'no'wum,
Tsaen te maa'li ku'lis paeth nae'ser pye'yay.
JK-203, PNR-136, BNS-66(I)

स्वर्गु जामु त्रॉविय अलख प्रोवुम।
दग ललनॉवुम दयि सुंज़ि प्रये।
पोत ज़ूनि वथिथ मोत वुज़नोवुम।
चेन तु मालि कुलिस प्यठ न्यसर प्यये।।

سورگہ جامہ ترأوِتھ اَلَکھ پروُم
دَگ للٔہ نآوِم دَیہ سٕنزٕ پٕرٕ ئے
پٕوت زونہ وُتھِتھ مٕوت وُزٕنوُم
ژین تہ مالہِ کُلِس پٕٹھ نیسر پیٔے

"Abandoning the robes of heaven I liberated from the worldly desire and cherished the love of my lord like a shooting pain. Early morning I woke Him and absorbed with Him endlessly. And you busy yourself with the world so carelessly. Why don't you follow the truth?"

8.

Poet zuni wathi'th moet bole'nowum,
Dagh lale'naewem daye senze prahay;
Lalle Lalle karaan lale wuz'no'wum,
Mee'lith tas man shrutsy'om dihay.
JK-88, GR-105, BNP-35, PNR-52, RH-47

पोत ज़ूनि वथिथ मोत बोलनोवुम।	پۆت زۄنہ وۄتھتھ مۆت بولہنوۄم
दग ललनॉवुम दयु संज़ि प्रहे।	دَگ للۂ ناۄم دَیہ سٕنزِ پۆرٕ ئے
लल लल करान लाल वुज़नोवुम।	لَلہِ لَلہِ کراں لالہِ ۄُزِنوۄم
मीलिथ तस मन श्रूच्य़ोम दिहे।।	میلِتھ تَس من شُروژیوم دِہے

"With the first morning ray of light, I made my inner self speak and call out, O Lalla, O Lalla, why don't you wake! Having treasured the pain of His love forever, my mind was cleansed of all its filth and defilement and I became one with my Lord."

9.

Zanem praa'vith vy'bow na tshon'dum,
Loo'ban boo'gan barem ne prai;
Somuy aahar saithah zonum,
Tso'lum dokh waav po'lum dai.
JK-25, BNP-11, PNR-66, RH-142

ज़न्म प्रॉविथ व्योबव ना छ़ोंडुम।
लूबन बुगन बुरम न प्रय।
स्वमुय आहार स्यठा ज़ोनुम।
च़ोलुम द्वःख वाव पोलुम दय।।

زَنم پرأ وِتھ وے بھَو نا ژُھونڈُم
لُو بَن بُو گنَ برٕم نہ پرٛے
سوٗمے آہار سیٚتھاہ زوٗنُم
ژُولُم دوٗکھ واو پولُم دَے

"On getting human form I didn't seek worldly renown, wealth or power. I remained contented with my lot and avoided all worldly comfort. I adopted moderation in everything, braved all winds of trouble and committed myself to the devotion of God."

10.

Za'nem prae'vith ka'ram so'wum,
Dha'rm po'lum soi cham sath;
Net'ran an'dhar prem do'rum,
Tso'rum te mo'num yu'hay akh.
JK-254, PNR-65, BNS-57(I)

ज़नम प्रविथ कर्म सोवुम।
धर्म पोलुम सोय छम सथ।
न्यत्रन अन्दर प्रेयम दोरुम।
चोरुम तु मोनुम यिहोय अख।।

زَنم پرأوِتھ کَرَم سووُم
دھَرمَ پوُلم سوئے چھَم سَتھ
نیٚترن اندر پرَیم دوٗرم
ژوٗرم تہٕ موٗنم یہوئے اَکھ

"On getting human form I didn't wish for worldly obsessions. I kept all the desires of flesh at bay and engaged with the vocations of righteousness. I cherished a sincere love for the people of the world. Whatever I did or saw equated with the will of my Lord, nothing my own."

11.

Me'thya ka'pat a'sath tro'wum,
Ma'nas ko'rum suy wop'deesh;
Za'nas an'dhar kee'wal zo'num,
Annas khyai'nas kus chum dawish.
JK-58, PNR-129, BNS-59(I)

म्यथ्या कपट असय त्रोवुम।
मनस कोरुम सुय व्पदीश।
ज़नस अन्दर कीवल ज़ोनुम।
अनस ख्यनस कुस छुम द्वीश।।

میتھیا کَپَٹ اَستھ ژرووُم
منَس کوٗرُم سُے دو پدیش
زَنَس اَندَر کیوَل زوٗنُم
اَنَس کھنَس کُس چھُم دوٗیش

"I disowned falsehood, fraud and deceit, taught my mind to avoid all such beguilement. I didn't maintain any distinction between man and man. Also I didn't see any inhibition in associating with any of them or taking their foods."

12.

Dode kyah za'ne yas no ba'ney,
Gamaek ja'me haa wa'lith ta'ney
Ghare gha're phee'res pya'yum ka'ney,
Kanh te dyu'thum no pan'ne ka'ney.
JK-206, BNP-8, PNR-213

दोद क्या ज़ानि यस नो बने।
गमुक्य जामु हा वलिथ तने।
गरु गरु फीरुस प्य'यम कने।
कांह ति डयूंठुम नो पननि कने।।

دود کیٛاہ زانہٕ یَس نو بَنے
غمکۍ جامہٕ ہاؤلتھ تَنے
گرٕ گرٕ پھیرٕس پیٛٚم کَنے
کانہہ تہٕ نو ڈیوٚٹھم پَنٕنے کَنے



"Only the sufferer knows the pinch of a pain. Wearing garments of agony I went door to door. I was scorned at places and frightened away by pelting stones. I persisted and continued with my mission. At times I felt lonely and sensed as if nobody supported me."

13.

Paa'nas lae'gith ro'vukh mai tsey,
Mai tsey tshan'daan loo'sum doh;
Paa'nas manz yali dyu'thuk mae tse,
Mae tsey te paa'nas dyu'tum tshoh.
JK-137, BNP-50, GR-44, PNR-122,RH-15

पानस लॉगिथ रोवुख म्य चुय।
म्य च्य छ़ांडान लूसुम दोह।
पानस मंज़ येलि डयूंठुख म्य चुय।
म्य च्य तु पानस द्युतुम छ़ोह।।

پانس لاگتھ روٗدکھ مۓ ژٔے
مۓ ژے ژھانڈان لُوسم دوہ
پانس منز ییلہ ڈیُوٹھک مۓ ژٔے
مۓ ژے تہ پانَس دیُوٹُم ژھوہ

"Though I was bound up in You still I could not find You and my search proved futile. Lately when I experienced You in me I ran wild with joy. It was an ecstasy. I forgot myself totally and inferred that the entire duality had vanished."

14.

Lo'leke naa're lolli lalle'no'wum,
Mar'nai mo'yas te roo'zes ne za'rai;
Rangh rets zai'chey kyah ne rangh ho'wum,
Bo da'pun tso'lum kyah sana ka'rai.
JK-146, PNR-73, BNS-109(I)

लोलुकि नारु ल्वलि ललुनोवुम।
मरनय म्यवस तु रूज़स न ज़रय।
रंग रुच़ ज़ॉचुय क्या नु रंग होवुम।
बो दपुन च़ोलुम क्याह सनु करय।।

لولکِ نارٕ لولہٕ للہٕ نووٗم
مَرنے مویَس تہٕ روزِس نہ زَرے
رَنگ رٕژ زاژے کیاہ نہ رنگ ہووٗم
بوٚ دَپُن ژوٗلُم کیاہ سَنہ کرے

"In passionate love I shook my Lord in my arms and absorbed myself so thickly that I cast away my personal self and felt dead before my death. Not a trace of me was left nor its caste, creed and colour. All traces of duality along with all egos vanished. I am basking now in the glory of my achievement."

15.

Ma'nas graai tsej paze'kuy ann khyo'me,
Tav'kuy bal gome ker'mas krai;
Aa'gur wae'tith am'raith zal chom,
Shive laye ma'n gome baer'mas prai.
JK-145, PNR-90, BNS-113(I)

मनस ग्राय चुज पज़िकुय अन ख्योम।	مَنَس گرائے ژجہ پَزِ کُوئ اَن کھیٛوم
तवुकुय बल गोम कॅरमस क्रय।	تَوِ کُوئ بَل گوم کرٕمَس کرٛے
आगुर वॉतिथ अमस्यथ ज़ल चोम।	اگرُ وآتھِ اَمرٕ تہ زَل چوم
शिवु लयु मन गोम बुरमस प्रय।	شیٖوٕ لَیہٕ مَن گوم بُرمَس پرٛے

"It was a complete changeover of self from a selfish to a selfless attitude! I busied into a selfless devotion and reached the source of divinity. I drank deep into the heavenly nectar, merged with the divine, shed all traces of my personal identity and became one with the supreme."

16.

Ma'nas sae'tey ma'ney gun'dum,
Tse'tas rae'tem tso'paer wagh;
Prak'rets sae'tey po'rush no wo'lum,
Sare mae ko'rum la'bem wa'th.
JK-234, PNR-73, BNS-20(I)

मनस सुतिय मनुय गॉडुम।	منس سیتی منۓ گنڈٕم
च्यतस रुटम च़्वपॉर्य वग।	ژیتس رٹم ژوپأری وَگ
प्रकृॅच़ सुतिय प्वरुश नो वोलुम।	پرکرژ سیتی پوٗرش نو ولمٕ ،
सरु म्य कोरुम लुबुम वथ।।	سَر مۓ کرٕم لٔبمٕ وَتھ

"I controlled the vacillations of my mind and remained on guard to the incoming negative influences. I kept off all animal instincts and nurtured intense love and devotion for my Lord. It enveloped me in a way that a clear path was defined for my spiritual development."

17.

Sha'ye aa'ses te shaiy chais,
Lall bo paa'nay paa'nas chais;
Nee'rith ga'tshan te tee'lith yi'van,
Lall bo paa'ne da'yee chaes.
JK-194, PNR-138, BNS-29(I)

शयि आसुस तु शय छस।
लल बो पानय पानस छस।
निरिथ गछ़ान तीलिथ यिवान।
लल बो पानु दयी छस।।

شَیہ آ ٕسس تہ شےٚ چھَس
لَل بہِ پانے پانس چھَس
نیرتھِ گڑھان تیلتھِ یِوان
لَل بہِ پانے دَئ چھَس

"I was hopeful of my Lord's benevolence and continue being as such. I'm one with Him and acquainted with all His mysteries. I traverse at my will the whole cosmos and return instantly to my current state. I'm a divine spirit in the garb of a human being."

18.

Ka'thah ka'rem te ka'thah boo'zem,
Ka'thai ka'rem tsopaere sath;
Shas'ter ki'ney ka'thah boo'zem,
Ka'tha ba'sayem sa'tech wath.
JK-235, PNR-9, BNS-30(I)

कथा कुरम तु कथा बूज़ुम।
कथायि कुरम चोपॉर्य सथ।
शास्त्र किनी कथा बूज़ुम।
कथा बासेयम सतुच वथ।।

کتھاہ کرم تہ کتھاہ بوزم
کتھایہ کرم ژوپاری ستھ
شاستر کنی کتھا بوزم
کتھا باسیم سچ وتھ

"I have attended varied spiritual discourses and even gave away some. I've gained adequately through these celestial associations. With spiritual discussions of great souls and studying lots of authentic scriptures I was guided well in my achievements."

19.

Rav`ne man`zay ra`wun ro`wum,
Rai`with athe aa`yas bha`ve sa`ray;
A`saan te gin`daan se`hezey pro`wum,
Dap`nay ko`rum paa`nas saray.
JK-147, PNR-132, BNS-49(I)

रावनु मंज़य रावुन रोवुम।
रॉविथ अथि आयस भवुसरय।
असान तु गिंदान सहज़ुय प्रोवुम।
दपनय कौरुम पानस सरय।।

راونہ منزے راؤن روؤم
رأوِتھ اَتھِ آلیس بھوِسَرے
آسان تہ گندان سہزے پروؤم
دَپہ نے کورُم پانس سَرے

"I sensed losing myself within me but got reestablished soon. It was a revolution. I was turning to be part of a larger whole instead of an ordinary being. The feeling came with a big bang. I had achieved my goal of being one with my Lord. I did not ask for it; tried to become worthy and once I was, I got it."

20.

Hach'vi hae'rin'je pe'tsev kaan gome,
A'bakh chaan pyo'm yath raaz'daney;
Manz bagh baaz'zas kul'fe rost waan gome,
Ter'the rost paan gome kus mali zanay.
JK-4, BNP-17, PNR-13, RH-12

हचिवि हॉरिंजि प्यचिव कान गोम।
अबख छान प्योम यथ राज़दाने।
मंज़बाग बाज़रस कुलुफ रुस वान गोम।
तीर्थ रुस पान गोम कुस मालि ज़ाने।।

ہچو ہآرنجہ پیڑ یٔو کان گوم
اَبکھ چھان پیوم ےتھ رازدانے
منز باگ بازرس کُلفہ روس وان گوم
تیرتھ روٗس پان گوم کُس مالہ زانے

"A wooden bow and a frail straw stick for an arrow; an unskilled carpenter engaged to build a magnificent palace; a store full of wares left unlocked and unguarded in a busy market-place and an unclean body unwashed in holy waters. Now I'm unaware of my destiny!"

21.

Aa'yas tye syo'duy ga'tshe ti syo'duy,
Syai'dhis hoel mae ka'ryam kyah;
Boe tas aa'ses aa'gray wai'zey,
Vai'dis te vain'dis ka'raim kyah.
JK-26, BNP-3, PNR-193

आयस ति स्योदुय गछ़ ति स्योदुय।
स्यदिस होल म्यह कस्यम क्याह।
बो तस आस़ुस आगरय व्यज़ुय।
व्यदिस त़ु व्यंदिस कस्यम क्याह।।

آیَس تہِ سیٚوٗدُے گژھ تہِ سیٚوٗدُے
سیدِس ہٕول مےٚ کرٛیَم کیٛاہ
بوٚ تَس آسُس آگرٕے ویٚژٕے
ویدِس تہٕ ویندِس کرٛیَم کیاہ

"I was born a pure soul and will return ordinarily without any burdens whatsoever. How would the divine justice harm a sinless soul like me! I had gained His due attention for my simple ways and now after having performed evenly in this life too I do not at all fear for any punishments."

22.

Aae'ses ku'ney te sap'nis sai'thah,
Naz'deek aae'sith ga'yas door;
Andhar naebar ku'nuy dyu'thum,
Gaem khai'th cha'ith tsu'van'zah tsour.
JK-97, BNS-95(I)

ऑसुस कुनी तु सपनसि सयठाह।
नज़दीक ऑसिथ गयस दूर।
अन्दर न्यबर कुनुय ड्यूंठुम।
गॉम ख्यथ-च्यथ चुवन्ज़ाह चूर।।

آسس کُنے تہ سپنس سیٹھاہ
نزدیک آسِتھ گیَس دوٗر
اندر نیبر کُنے ڈیوٗٹھم
گآم کھیتھ چیتھ ژونزاہ ژوٗر

"I was born single and felt lonely. With association later my solitude removed. As a kid I was nearer to my Lord but age distanced Him. With spiritual awakening He displayed both inside and outside but development slowed down with the negative influence of animal instincts, 54 in all."

23.

Tane mane gayas bo tas kuney,
Boozem satech ghanta wazaan;
Tath jayi dharnayi dharn rae'tem,
Aakash te prakaash korum sare.
JK-127, PNR-37, BNS-96(I), RH-112

तनॖ मनॖ गयस बो तस कुनुय।
बूज़ॖम सतॖच गंटा वज़ान।
तथ जायि धारनायि धारन रटॖम।
आकाश तॖ प्रकाश कोरुम सरॖ।।

تنہٕ منہٕ گیَیس بوتَس کُنۍ
بوٗزِم سَتِچ گَنٹا وَزان
تَتھ جایہ دھارنایہ دھارَن رٕٹُم
آکاش تہٕ پرکاش کورُم سَر

“I dedicated myself to Him heart and soul, heard the bells of truth ringing as a clear message from above. I took the clue and fixed my thoughts on Him till I rose above the mortal world into the higher reaches of consciousness.”

24.

Chais kainh na te aa'ses kainh nai,
Kainh nas kainh gome te'rith kyeth;
Shiv poo'zum te wu'chum naa'ran,
Bo tas praa'ran tsyo'num ne prah.
JK-191, BNS-97(I)

छ्यस केन्ह न तु ऑसुस केन्ह नय।
केन्ह-नस केन्ह गोम तरिथ क्यथ।
शिव पूज़ुम तु वुछुम नारान।
बो तस प्रारान छ्योनुम नु प्राह।।

چھس کینٛہ نہٕ تہٕ آ بس کینٛہ نے
کینٛہ نس کینٛہ گوم ترِتھ کیتھ
شیوٕ پوٗزُم تہٕ وُچھُم ناران
بوٚ تَس پرٛاران ژھیوٚنُم نہٕ پرٛاہ

"I belong to nothingness (*shuniya*) of now as I was before. I'm a part of the universal void which's my truest achievement. Strangely when I worship *Shiva* I find *Narayana*. I've been aspiring for my total emancipation since ages but my confusion remains."

25.

Pa'run po'lum a'puruy pu'rum,
Kaisar wa'ne wo'lum ra'tith shaal;
Pa'ras pra'num te paa'nas po'lum
Ade gome mo'lum te zee'nem haal.
JK-47, BNP-92, PNR-123, RH-111

परुन पोलुम अपोरुय पोरुम।
केसर वनु वोलुम रटिथ शाल।
परस प्रनुम त पानस पोलुम।
अदु गोम मोलूम तु ज़ीनिम हाल।।

پَرُن پولُم اَپُر وئ پۆرُم
کیسر وَنہِ وولُم رٹتھِ شال
پَرَس پرٛنُم تہٕ پانس پولُم
ادہٕ گوم مولوم تہٕ زیٖنُم ہال

"I studied books and followed their spirit besides gaining lot of unread experience. I caught a fierce beast and tamed it forcefully till it became a timid jackal. I didn't advantage myself only but made others gain too. It was a tedious crusade but I achieved my goals."

26.

Paran paran zaiv taal pha'jem,
Tsey yougi krai mai tejim ne zaah;
Sum'ran phiraan naeth aungji ga'jyem,
Ma'nech du'yee mali che'jim ne zaah.
JK-44, PNR-8, BNS-27(II), RH-138

पऱान पऱान ज़्यव ताल फुजिम।
च्यह युग्य क्रय म्य तुजिम नु ज़ाह।
सुमरन फिरान न्यठ ऑंगजि गज्यम।
मनुच दुय मालि चऱजिम नु ज़ाह।।

پران پران زیو تال پھٕجِم
ژٕے یُوگی کرٕے مےٚ تجِم نہٕ زاہ
سُمرن پھِران نوٚٹھ اوٚنگجِ گجِم
مٕنچ دُی مالہٕ ژجِم نہٕ زاہ

"My tongue and palate bruised by reading books aloud still I could not arrive at the desired worship worthy of my Lord. My thumb and fingers got sore with turning of rosary beads still I remained tied with the world and could not dispel the duality from my mind."

27.

Kaa'mas sei't prai no be'rem,
Kroo'das dyu'tum pav'nun fai'sh;
Loo'bas moo'has tsa'ran tsa'tim,
Trash'na tsa'jim ga'yas khu'sh.
JK-220, PNR-34, BNS-34(II)

कामस सुत्य प्रय नो बॅरम।
क्रूधस द्युतुम पवनुन फेश।
लूबस मूहस चरण चटिम।
त्रशना चजिम गयस ख्वश।।

کامَس سیٖتؠ پرٛے نو بٔرم
کرٛۄدھَس دیُتھُم پَوَنَن پھیش
لۄبھَس مۄہَس ژَرٕن ژٹُھم
ژرشنا ژِجم گیٔس خۄش

"I nourished no desire for lust. I cleansed my mind of all kinds of anger and cut the roots of all worldly desire and attachment. I freed myself of all thirst for the worldly attractions and am satisfied now eternally."

28.

Lo'leki wokh'le wan'linj pi'shim,
Ko'kal tsa'jem te roo'zes ra'say;
Bu'zem te zai'jem paa'nas tsa'shem,
Kave zane tave seit ma're kine la'ssay.
JK-75, PNR-44, BNS-36(II), RH-50

लोलकि व्वखलु वॅांलिज पिशिम।
क्वकल चजिम तु रूज़ुस रसय।
बुज़ुम तु ज़ॉजिम पानस चशिम।
कवु ज़ानु तवु सुत्य मरु किनु लसय।।

لولکہ ووکھلہ وانِج پشِم
کوکل ژٕجم تہٕ روزٕس رَسے
بُزِم تہٕ زاجِم پانس ژٕشِم
کوزانہ توٚ سیتۍ مرٕ کِنہٕ لسے

"I pestled my heart in the mortar of my love, roasted and ate it. Still I kept my cool though apprehensive whether I would die or live."

29.

Le'rah lazem manz ma'daanas,
Aend aend kaer'mas tak'ye te gahh;
Soe roozi ye't tai bo ga'tshe paa'nas,
Vo'ein gow vaa'nas faa'lav dith.
JK-209, JPNS-102, BNS-66(II)

लुराह लज़ुम मन्ज़ मॉदानस।
अुन्द्य अुन्द्य कुरिमस तुकयि तु गाह।
स्व रोज़ि युत्य तय बु गच्छु पानस।
वोन्य गव वानस फालव दिथ।।

لرأہ لۯزم منز مأدانَس
أندۍ أندۍ کرۍمَس تکیہ تہٕ گاہ
سُہ روزِ یٕتۍ تےٚ بہٕ گژھہ پانَس
ووٚنۍ گوو انَس پھالَو دِتھ

"I built a magnificent house and decorated it tastefully. But I'm destined to leave for an unknown destination so I won't hold it long, like a storekeeper in a busy market suddenly downing shutters during peak business hours and leaving his store full of wares never to return."

30.

Doh taa're dun'ya'has muh maai be'rem,
Pato zo'num kainh na te kyah;
Ha'vase Lalli may ael'mah po'rum,
Pare pare ko'rum te pu'ryom ne kainh.
JK-213, BNS-68(II)

दोह तारु दुन्युहस मुह माय भुरम।
دوھ تارِ دُنیہس موٗھ مائے بٔرم

पतो ज़ोनुम केन्ह न तु क्याह।
پتوز ونم کینہ نہ تہ کیاہ

हावसु ललि म्य अलिमाह पोरुम।
ہاوسہ للہ مے علماہ پوٗرم

पर पर कोरुम तु पूस्योम नु केन्ह।।
پرٕ پرٕ کوٗرم تہ پوٗریوم نہ کینہ

"I enjoyed the glamour of this world for a few days but soon understood its futile nature. I attempted analyzing knowledge of the world but soon realized that it was not going to serve any fruitful purpose."

31.

Shyu'nyuk mai'daan ku'dum paa'nas,
Mai Lalli roo'zem ne bodh na hosh;
Wai'zey sap'nes paeney paa'nas,
Ade kame hilli phoel Lalli pam'posh.
JK-103, BNP-100, PNR-134, RH-110

शून्युक मॉदान कोडुम पानस।
म्य ललि रुज़ुम न ब्वद न होश।
व्यज़ुय सपनिस पॉनी पानस।
अदु कमि हिलि फोल्य ललि पमपोश।

شیونٛک میدان کڈُم پأنَس
میہ للہِ روزمٔ نہ بودھ نہ ہوش
ویٖزے سَپنِس پأنی پأنَس
ادہ کمہٕ ہلہِ پھولی للَہِ پمپوش

"I crossed alone the wide fields of shuniya. The sights and scenes dropped my reason and sense but I was soon awakened to the mysteries of my inner self. Thus I, Lalla, with a humble background, flowered like a lotus rising from a marsh."

32.

Wa'vech gra'yah paa'nas wuchum,
Paa'nas dein'them sore range wass;
Dya'nas an'dhar dame dame mee'les,
Gunan tro'wum muts'rith barr.
JK-248, BNS-52(I)

वावुच ग्रायाह पानस वुछुम।
पानस ड्यींठुम सोरु रगं वस।
ध्यानस अन्दर दमु ~~ग्रमु~~ दमु मीलुस।
गोनन त्रोवुम मुच़रिथ बर।।

واوٕچ گرٛز ایاہ پانٕس وُچھم
پانَس ڈیٹھم سورر رنگہٕ وَس
دھیانَس اَندَر دَمہ دَمہ میلُس
گوٗنن تروٗوُم مُژرِتھ بَر

"I experienced total transformation of self, something like weightlessness and ornamentations with diverse decorates. I gradually fell into fits of spiritual ecstasy, a state of elated bliss with all my *'gunaas'* open to all goodness."

33.

Da'chnes ob'ras zaa'yun zane'ha,
Saman'daras zane'hah ka'deth ath;
Main'des roogi'yas vai'dhut zane'ha,
Moodas zai'nim ne pra'nith kath.
JK-19, PNR-117, BNS-90(I), RH-127

दुछिनिस ओबरस ज़ायुन ज़ानहा।
समंदरस जानुहा कडिथ अठ।
मेन्दिस रुगियस वैद्युत ज़ानुहा।
मूडस ज़ॉनिम नु प्रनिथ कथ।

ڈچھنِس اؤ بَرس زاءُن زانہ ہا
سمنَدرسَ زانہٕ ہا کڈِتھ اَٹھ
مینِدِس رۆگیَس وَیدیُت زانہ ہا
مُوڈس زاۓنم نہٕ پرٛنتھِ کتھَ

"I would bring in favourable clouds in the western skies, make way through the ocean and cure an indisposed person from an incurable disease. But I'm unable to explain the truth of world's instability to a fool."

34.

Lall bo luu'ses tshaa'raan te gaa'raan,
Haile mai kor'mas rase nishe ti;
Wu'chun hyot'mas taer dyeth'mas ba'ran,
Mai te kal gana'ye te zog'mas taet.
JK-74, GR-47 BNP-32, PNR-47, RH-11

लल बो लूसुस छ़ान्डान तु गारनु।
ह्यलु म्य कुरिमस रसु निशि ति।
वुछुन ह्योतमस तॉर्य डींठमस बरन।
म्यति कल गनेयि जोगमस तुत्य।।

لَل بو لُوٗسس ژھاران تہٕ گاران
ہیلہ مےٚ کوٗرمس رَسہٕ نشہِ تہٕ
وُچھن ہیوتمس تارٕ ڈیٖٹھمَس بَرن
مےٚ تہٕ کَل گنےیہ زوگمَس تَتہٕ

"I, Lalla wore myself down searching for my Lord and found myself exhausted to the core. Ultimately I reached His chambers but found the doors virtually closed for me. My longings had heightened enormously, I withstood, stayed the test of my endurance till I was given admittance."

35.

Lall bo dra'yas doo'ray doo'ray,
Kuluf the'vith wa'chas;
Yus noen naeray su phate kre'ray,
Khyon dey'tone ye'chas.
JK-173, BNS-105(I)

लल बो द्रायस दूरे दुरे।
कुलुफ थुविथ वछस।
युस नोन नेरे सु फोट क्रेरे।
ख्योन दीतोन यछस।।

لَل بودرٛ ایَس دۄ رے دۄ رے
قُلُف تھوِتھ وَچھَس
یُس نۆن نیرِ سُہ پھۆٹ کریٛرے
کھیون دی تون تچھَس

"I, Lalla, went too far in my spiritual achievements but at every stage I guarded my secrets closely. One who discloses them and makes a show of his achievements is liable to lose them fast. Why not give him to a ghost for a meal!"

36.

Kan'dev ka'rakh kan'di-kan'dey,
Kan'dev ka'rakh kan'di-vi'laas;
Boo'gei mee'th diteth yath kan'day,
Aath kan'di rozi na soor te na saas.
JK-31, PNR-58, BNS-138(I), JPNS-113, RH-140

कंद्यव करख कंदि कंदे।
कंद्यव करख कंदि व्यलास।
भूगय मीठ्य दितिथ यथ कंदे।
अथ कंदि रोज़ि नु सूर नु तु सास।।

کَنٛدیوٚ ! کَرَکھ کَنٛد کَنٛدے
کَنٛدیوٚ ! کَرَکھ کَنٛد وِیلاس
بھوگے میٹھۍ دِتھ یَتھ کندے
اَتھ کندِ روزِ نہ سُور نہ تہٕ ساس

"What's the fuss of fulfilling the demands of this body, ornamenting it, providing numerous luxuries and sweetmeats for it though it's no secret but a well known fact -- not even its ashes would survive?"

37.

An'dhar aa'sith nae'bar tshon'dum,
Paw'nan ra'gan ker'nam sath;
Dyan keyn dai zaggi kee'val zo'num,
Rang gow sangas meelith kaith.
JK-153, PNR-54, BNS-41(II), JPNS-108

अंदर ऑसिथ न्यबर छ़ोंडुम।
पवनन रगन कुरनम सथ।
ध्यानु किन्य दय ज़गि कीवल ज़ोनुम।
रंग गव संगस मीलिथ क्यथ।।

اندر آستھ نبر ژھونڈُم
پوَنن رَگن کرٔنم ستھ
دھیانہٕ کنٛز دے زَگہِ کیول زونُم
رنگ گو سنگس میلتھِ کیتھ

"I sought Him outside though he sat inside me. His presence made each of my nerve fiber joyful and contented. Meditating deeper I felt His presence everywhere and me becoming one with Him. This celestial meet presented a wonderful scene."

38.

Ye kyah aa'sith ye kyu'th rang gome,
Bay rang ka'rith gome lage kami sha'thay;
Talav raz'dane abakh chhaan pyo'me,
Jaan gome zo'num pan'nuy paan.
JK-161, GR-75, PNR-21, BNS-116(I), RH-71

यि क्याह ऑसिथ यि क्युथ रंग गोम।
बेरंग कुरिथ गोम लगु कमि शाठय।
तालव राज़दानि अबख छान प्योम।
जान गोम ज़ोनुम पननुय पान।।

یہ کیاہ اٰستھ یہ کیٛوتھ رنگ گوم
بے رنگ کرِتھ گوم لگہٕ کمہٕ شاٹھے
تالو رازدانہِ اَبکھ چھان پیوم
جان گوم زوٚنُم پنٔنوٚی پان

"O Lord! What a revolution! My youth has faded with various changes in my body structure as if an unskilled carpenter worked on building a palace but the good thing about me is that I've realized the essence of my self."

39.

Ye kyah aa'sith ye kyuth rang gome,
chang gome tsa'tith hud hud nay digay;
Sare'ney pa'dan ku'nuy wa'khun gome,
Lalle may traag gome lage kami sha'thay.
JK-160, BNP-18, GR-74, PNR-22, RH-70

यि क्याह ऑसिथ यि क्युथ रंग गोम।
चंग गोम च़टिथ हुदहुद ने दिगय।
सारिनुय पदन कुनुय वखुन गोम।
ललि म्य त्राग गोम लगु कमि शाठय।।

یہ کیا آسِتھ یہ کیُوتھ گوم
چنگ گوم ژٹتھِ ہُد ہُد نے دِگے
سارِنۓ پَدَن کنُۓ وکھُن گوم
للِہ مۓ ژراگ گوم لگہٕ کمہٕ شاٹھے

"O Lord! What a revolution of self as if a hoopoe (woodpecker) cut deep the wood of my body-frame with its fierce pecks! The result is strange. All my poetic compositions are explaining identically! I, Lalla, have changed radically but my fate is still unknown!"

40.

Yemay shyeh tsai timay shyeh myeh,
Syame galla tsai byon tae'this
Yo'huy byen-bhaid tsai te mai,
Tse shyan swami be shaye mu'shis.
JK-129, BNP-21, GR-13, PNR-74, RH-24

यिमय श्यह च़्य तिमय श्यह म्य।
श्यामुगला च़्य ब्योन तॉठिस।
युहोय ब्यन-भेद च़्य तु म्य।
चु श्यन स्वामी बोह शॅयि मुशिस।।

یمے شہٕ ژٕے تمے شہٕ مے
شیامٕ گلا ژٕے بیٚون تاٹھس
یہوےٚ بیٚن بھید ژٕے تہٕ مے
ژٕ شیٚن سوامی بوٗ شیہِ مُشِس

"O Lord, you possess six as I do. Blue-Throated Lord! I am miserable in your separation! I see the huge difference between you and me --- You're the master of your six while I suffer with my six that make me exclusively human and away from your special grace."

41.

Mand'che heinz haen'kal kar tshe'nem?
Yale hai'dun gailun asun pra'we;
Aaruk jame kar sana da'zyem?
Yali and'ryum kha'ryuk ro'zyaim ware.
JK-43, PNR-14, BNS-26(II), JPNS-112, RH-137

मंदछि हुंज़ हॉन्कल कर छ्यन्यम।
यलि ह्यडुन गेलुन असुन प्राव़।
आरुक जाम़ कर सऩ दज़्यम।
येलि अंद्रिम खास्युक रोज़्यम वाऱ।।

مَند چھِ ہنٛز ہاٛنکَل گَرٕ ژھینِم
ییلہِ ہیڑُن گیلُن اَسُن پٛراوِ
عاٛرُک جامہ گَر سَنہ دَزِم
یٛیلہ اندرُیم کھارٛیُک روزِم وارٕ

"The shackles of shame will break when I ignore boldly the jeers and jibes of people. The robes of shame will burn only when I sustain the resilience of my internal capacities by curbing and taming my mind's wild horse."

42.

Sats'sas ne saa'tas pa'tses ne ru'mas,
Su mas mai Lalli chaw pan'nuy vaakh;
And'rem gat'kar ra'tith ti wo'lum,
Tsa'tith ti dyu'tmas tati chakh.
JK-92, GR-104, PNR-85, RH-48

सुच़सस नु सातस पुच़सस नु रुमस।	ژسس نہ ساتس پژسس نہ رُمس
सु मस म्य ललि चव पनुनुय वाख।	سُہ مس مےٚ لِلہ چو پنہ نوئ واکھ
अंदरिम गटुकार रटिथ ति वोलुम।	اندرِم گٹہ کار رٹھ تہِ وولُم
च़टिथ तु द्युतमस तती चाख।।	ژٹھ تہِ دیوتمس تتی چاکھ

"For a while I didn't believe it but I didn't stop a momnet. I gulped down the wine of my own narrative (vaakh) which served as an intoxicant. But it gave me strength to fight a terrific storm inside me. Eventually I grabbed and controlled it and tore it into shreds lest it should overpower me."

43.

Samsaaras aayas tapsay,
Bodhe prakash lobum sehez;
Maryam ne kanh mare ne kansey,
Mare neitsh te lase nayich.
JK-105, BNS-73(II), PNR-135, JPNS-43, RH-55

संसारस आयस तपसे।
ब्वद्ध प्रकाश लोबुम सहज़।
मरयम नु कांह मरु नु कॉसे।
मरु नेछ तु लसु नेछ।।

سَمسارس آیَس تَپسِۓ
بوٗدِ پرٛکاش لۄبُم سَہزٕ
مریم نہ کانہہ تہٕ مَرِ نہ کانٛسِہ
مَرِ نیچھ تہٕ لَسہِ نیچھ

"I came into this world of birth and death but found my way out through my mind's light. I became the illumined one. Now, no one will die for me, nor I for anyone! It's truly wonderful now to die and equally heavenly to live."

44.

Vaakh'sedhi tshoh dith mo'khus bee'them,
Su'khas dethem ro'zenas shaa'y;
Du'khas an'dhar nen'der mee'them,
Boed yeli zee'them mee'them kath.
JK-250, PNR-84, BNS-114(I)

वाख सिद्धि छ़ोह दिय म्वखस बीठुम।
स्वखस डींठुम नु रोज़नस शाय।
द्वखस अंदर न्यंदुर मीठुम।
ब्वद्ध यलि ज़ीठुम मीठुम कथ।।

واکھ سدھی ژھوٚہ دِتھ موکھس بیٹھم
سوکھس ڈیٹھم روزنس شائے
دوکھس اندر نیندر میٹھم
بود ییلہ زیٹھم میٹھم کتھ

"I enjoy the immense grace of God. Whatever I say is readily fulfilled and I'm unable to contain my joy. In my extreme worldly distress or pain I'm comfortable. Upon the extension of my personal knowledge all my talk displays extreme depth of wisdom and knowledge."

45.

Na'beid bae'ras atte gand dyol gome,
De'he kaad hoel gome hai'ke kai'hyo;
Gore sund wa'nun 'rawane tyol pyom',
Pahle roes khyol gome hai'ke kai'hyo.
JK 23, BNP-24, GR-109, PNR-23, RH-10

नाबद्य बॉरस अटु गंड ड्योल गोम।	نابدٕ بأرس اَٹہٕ گنٛڈ ڈیۆل گوم
दीह-काड होल गोम ह्यकुह केह्यो।	دیہہ کاڈہۆل گوم ہیٚکہٕ کہوٚ
ग्वरु सुन्द वनुन रावनु त्यॉल पयोम।	گورٕ سُند وَنُن راونٕ تیۆل پیوم
पहलि रोस्त ख्योल गोम ह्यकुह केह्यो।।	پہلہ رۄس کھیۆل گوم ہیٚکہِ کہوٚ

"The slings of my candy load went loose and my spinal column bent under its impact. So it's almost unbearable to carry it now. The word of my Guru is equally painful as the loss of the world. Now I'm like a shepherd- less flock, Ah me!"

46.

Aaa'yes ka'mi di'she te ka'mi wa'tay,
Ga'tshe kami dishe kave zane wath;
Ante dai lagi mai ta'tay,
Cha'nis pho'kas kan'h ti no sath.
JK-8, BNP-19, GR-41, PNR-2

आयस कमि दिशि तु कमि वते।
गछ़ु कमि दिशि कवु ज़ानु वथ।
अनतु दाय लगि म्य तते।
छ्यनिस फ्वकस कांह ति नो सथ।।

آیس کمہ دیشہ تہ کمہ وتے
گژھ کمہ دشہ کو زانہ وتھ
انتہ دا ے لگہ مے تتے
چھینس پھوکس کانہہ تہ نو ستھ

"I don't know from where did I come, and by which road? What's my destination and how to know the way? I wish I knew the truth of this all because in it is hidden the ultimate truth of life. An existence made up of a certain number of empty breaths is of no avail!"

47.

Lal bo tsaa'yas swa'man baaga'baras,
Vu'chum Shivas Shakti miilith te vaah!
Tati lai kermas amrite'saras,
Zinday maras te mai kari kyaah.
JK-131, BNP-44, GR-67, PNR-94, RH-68

लल बो च़ायस स्वमन बागॖ बरस।
वुछुम शिवस शक्ति मीलिथ तॖ वाह।
तति लय कॖरॖमस अमस्यतॖ-सरस।
ज़िंदय मरस तॖ म्य करि क्याह।।

لَل بوڑ ایَس سُوٗمَن باغہ بَرَس
وُچھُم شیوس شکھتی میلتھ تہ واہ
تتِہ لَے کرٕی مَس اَمریتہٕ سَرَس
زِندِ ے مَرَس تہ مےٗ کرِ کیاہ

"I, Lalla entered the gate of my soul's jasmine garden and to my joy found Shiva and Shakti locked into one. Drunk with joy I threw myself into this sea of immortal bliss. Now I'm free from the shackles of birth and death. What can the death of the world do me?"

48.

Gya'nek am'bar puu'rith tanay,
Yim pad Lalli daep tim hrey'di aa'nk;
Kaarane Pranaveki lai ko'r Lalle,
Tseyth-jyoti kaesen mare'naen sha'nk.
JK-102, BNP-97, PNR-107, BNS-74(II), RH-146

ज्ञानुक्य अमबर पूरिथ तने।
यिम पद ललि दप्य तिम हृदि आँक।
कारणु प्रणवुक्य लय कोर लले।
च़्यथ ज्योति कॉसुन मरनुन्य शाँख।।

گیانکۍ امبر پیٔرتھ تنے
یم للہ وٕنۍ تم ہر دا انک
کارنٕ پرٕنوک لیہ کوٚر للے
ژیتھ جیوٗتی کاسن مرنٕنۍ شنک

"Wear the robes of spiritual wisdom and mark deep on your heart the essence of Lalla's words! Through devotion of the sacred syllable Om (*Pranava*) she absorbed in the light of the awakened consciousness (*tseth-jyoti*) and defeated the fear of death and so can you."

49.

Mal won'de zolum,
Jigger morum
Teli Lall naav draam,
Yeli dael traev'mas tatti.
JK-86, GR-48, BNP-37, PNR-127, BNS-65(I), RH-45

मल व्वंदि ज़ोलुम।
जिगर मोरुम।
त्यलि लल नाव द्राम।
यलि दुल्य त्रॉविमस तती।।

مَل ووٕنِد زولم
جِگر موٗرم
تیلہِ لَل ناوٕ رام
یلہ ڈٔلی ترٲوِمس تتۍ

"I burnt the filth from my mind and controlled with force the emotional outbursts and pleasures of sense. Only then I achieved my purpose and came to be known Lalla, when I devoted myself wholly to my Lord."

50.

And'rey aa'yas tsand'rey gaa'raan,
Gaa'raan aa'yas hi'eyn hih;
Tsey hai Naa'raan, tsey hai Naaran,
Tsey hai Naaaran, yim kam vih?
JK-128, BNP-64, GR-109, PNR-53, RH-16

अंदरी आयस चुंदरय गारान।
गारान आयस हियन हिह।
चुय हय नारान चुय हय नारान।
चुय हय नारान यिम कम विह।।

أندری آیس ژندرے گاران
گاران آیس ہیین ہہ
ژے ہے ناران ژے ہے ناران
ژے ہے ناران یم کم وہ



"I took to searching for the mystic moon by awakening my Kundalini and then went for searching similar divinities outside. I got it all and to my surprise experienced the whole world saturated with the supreme Lord Narayana. On looking at the strange sport of His diversity my head took a spin."

51.

Naath na paan na par'zonum,
Sa'daye bu'dum ei'kuy dih
Tse bo, bo tse myul no zo'num,
Tse kus bo kwa'se chu san'deh.
JK-130 BNP-20, PNR-7, BNS-115(I), JPNS-79, RH-25

नाथ़ु ना पान ना परज़ोनुम।
सदॉय बूदुम ईकुय दीह।
च़ु बो बो च़ु म्युल ना ज़ोनुम।
च़ु कुस बो क्वसु छु संदेह।।

ناتھ نا پان نہ پَر زوٗنُم
سَدائے بُوٗدُم اِکیُٔ دیٖہہ
ژٕ بۆ بۆ ژٕ مێول نوزوٗنُم
ژٕ کُس بو کوسہٕ چھُ سَنٛدیہہ

"O Lord, I never knew who am I or You! I threw my love only on this body carcass, not my true self and its unity with You. I never figured out that You're me and I'm You and both are one. All I ever did was only doubt, who am I and who're you?"

52.

Ka'yas bal chuey ma'yas za'gun,
Pra'nas bal chuey shabd-swaroop;
Aa'yas bhal chee tatva-vidh zanun,
Gya'nas bhal chee aa'di aant taa'en.
JK-246, PNR-148, BNS-33(II)

कायस बल छुय मायस ज़ागुन।	کاۍس بَل چھُے ماۍس زاگُن
प्राणस बल छुय शब्द् सोरूप।	پْرانس بَل چھُے شَبد شْورُوٗپ
आयस बल छुय तत्त्व व्यद्व ज़ानुन।	آۍس بَل چھُے تَتو وِد زانُن
ज्ञानस बल छुय आदि अन्त तान्य।।	گیانس بَل چھُے آدِ انت تانۍ

"The common physical activity diverts mind from its essential purpose and the exercise of breath (*pranayama*) leads towards God. The real purpose of life process is to realize the ultimate truth of Shiva and the diverse knowledge shows path to eternal success throughout."

53.

Ma'nas goen chue tsyan'chal aa'sun,
Tsee'tas goen chue ga'chun duur
Zee'vas goen chee boche'traish aa'sen,
Aat'mas goen chee na aa'sun leef.
JK-256, PNR-168, BNS-12(II)

मनस ग्वन छुय चंचल आसुन।	مَنَس گون چھے ژَنژَل آسُن
च्यतस ग्वन छुय गछुन दूर।	ژیتس گون چھے گژھُن دوٗر
ज़ीवस ग्वन छुय ब्वछ त्रेश आसुन्य।	زیَوس گون چھے بوچھ ترٛیش آسُنۍ
आतमस ग्वन छुय न आसुन लीफ।।	آتمس گون چھے نہ آسُن لیپھ

"The substantive attribute of human mind is its fickleness and that of the deeper conscience its deep thought. All living creatures have a tendency to more of hunger and thirst but the soul, the essence of existence prefers to be away from all worldly affairs."

54.

Lai'ke te tho'ke peth sheri hae'tsem,
Nen'dya sap'nem path bronh taam;
Lall chaes kal zah no tshe'nem,
Ade yeli sap'nis vaipi'hay kyah.
JK-143, BNS-111(I), JPNS-56

ल्यकु तु थोकु प्यठ शेरि ह्यचम।
न्यंद्या सपनिम पथ ब्रोंठ ताम।
लल छस कल ज़ाह नो छ्यनिम।
अदु युलि सॅपनिस व्यपि हे क्याह।।

لکہ تہ تھوکہ پیٹھ شیر ہیژم
نندیا سپنم پتھ برونٹھ تام
لل چھس کل زانہ نو ژھینم
اد ییلہ سپنس ویپہ ہے کیاہ

"I welcomed the lots of abominable notes from people around filled with abuse. Even their abominable spitting on me didn't deter me from my mission and devotion for my lord. Ultimately my patience bore fruit and I achieved all my goals and became one with my Lord."

55.

Gaal gandi'nyam bol paed'nyam,
Daep'nyam tey yas ye ro'tsay;
Sah'ze kos'mav pooz kaer'nyem,
Boe ama'laen te kas kyah mo'tsay.
JK-38, BNP-7, GR-21, PNR-87, RH-92

गाल गुंड्यन्यम बोल पुड्यन्यम।
दुप्यन्यम तिय यस यिह रोचे़।
सहज़ु कोसमव पूज़ कुर्यन्यम।
बोह अमलॉञ तु कस क्याह म्वचे़।।

گال گنڈۍ نم بول پڈۍ نم
ڈۍ پۍ نم تۍ یَس یہ روژ ے
سہزہ کوسمَو پُوز کرۍ نم
بوٲمہ لٲنۍ تہ کَس مۅژ ے

"They may abuse me or jeer at me or curse me whatsoever pleases them, I ignore it all. Or else they worship me by showering flower petals upon me; it makes no difference to me! I simply proceed untouched by such activities of the common folk."

56.

Grra'tta chu phe'raan ze'rey ze'rey
Ohe'kui zani gra'tuk tshal;
Gra'te chu pheran zai'vuil ne'raan;
Goo waati paa'nay grate-bal.
JK-57, PNR-194, JPNS-87, RH-22

ग्रटु छु फेरान ज़ेरे ज़ेरे।	گرٹہ پھ پھیران زیرے زیرے
ओह कुय ज़ानि ग्रटुक छल।	اوٗ ہکۍ زانہ گرٹُک ژھَل
ग्रटु छु फेरान ज़ॉव्युल नेरान।	گرٹہ چھ پھیران زآوؤل نیران
गू वाति पानय ग्रटुबल।।	گو واتہِ پانے گرٹہ بَل

"The grinding mill runs slowly and steadily. The propeller makes the pivot move at a given pace. Only the slow speed mill grinds the floor fine. Nothing to worry, the supply of wheat will improve as the reputation establishes!"

57.

A'saa bol pa'de'nam saa'saa,
Mey ma'ni waa'saa khiid na hea'ye;
Boh youd sa'haza Shan'kar-bakhets aa'saa,
Ma'kris saa'saa mal kyaah pe'yey.
JK-39, BNP-6, GR-17, PNR-77, RH-93

ऑसा बोल पड्यन्यम सासा।
म्य मनि वासा खीद न ह्यॅये।
बो योद सहज़ शंकर बॅखच़ आसा।
मकुरिस सासा मल क्याह प्यये।।

ٲسا بول پڈٔی نم ساسا
مۓ مَنہ واسا کھِید نا ہیٚیےٚ
بویود سہز شنکر بکھژ آسا
مَکرس ساسا مَل کیا پیٚیےٚ

"Let people shower a thousand insults on me, I never take it to my heart. I'm the truest devotee of *Shiva*, how would these mocks disturb me! A mirror can't be fouled by throwing ashes on it! It would rather gleam."

58.

Tshan'daan luu'ses paa'en paa'nas,
Tshe'pith gyaa'nas vo'tum na kuuntsh;
Lai kair'mas te vai'tses al'thaa'nas,
Baer-baer baana ta che'vaan na kuntsh.
JK-99, BNP-46, PNR-11, JPNS-59, RH-14

छांडान लसुस पॉन्य पानस।
छ्यपिथ ज्ञॉनस वोतुम नु कोंछ।
लय कुरमस तु वॉचुस अलथानस।
बुर्य बुर्य बानु त चवान न कोंछ।।

ژھانڈان لوبس پانٛ پانس
ژھیپتھ گیٛانس ووتُم نہ کونٛژھ
لَے کرٕمس تہٕ واتٕس اَلتھانَس
برٕی برٕی بانہ تہ چیوان نہ کونٛژھ

"I wore out myself hard searching for my true self but success eluded me. It was a genuine crusade so on focusing further I got it and reached the goal (the abode of my Lord). Strangely enough, I found lots of jars filled with plenty of wine (divine nectar) but only a few to drink!"

59.

Damee dye'them nadh wah'wanee
Damee dyu'thum sum na'te taar;
Damee dyethem thaer phole'wanee
Damee dy'thum gul na'te khaar.
JK-10, GR-96, PNR-198, RH-32

दॖमी डीठॖम नद वहवनी।
दॖमी ड्यूंठम सुम न तॖ तार।
दॖमी डीठॖम थॖर फ्वलॖवॖनी।
दॖमी ड्यूंठम गुल नॅ तॖ खार।।

دٕمی ڈیٹھم نَد وَہوٕنی
دٕمی ڈیوٗٹھم سُم نہ تہ تار
دٕمی ڈیٹھم تھرٕ پھولہٕ وٕنی
دٕمی ڈیوٗٹھم گُل نہ تہ خار

"One moment I saw an expansive stream full of water but calm and on another a flood that had drowned all bridges and no means to go across. Another sight presented a bush blowing luxuriously with flowers wild but in a flash the scene changed and there was nothing in sight -- neither a flower nor ever a thorn."

(59 & 60 are companion poems)

60.

Damee dyethem gaej daze'wanee,
Damee dyuthum deh na'te naar;
Damee dyehem pandwan henz mae'jee,
Damee dyethem krai'jee maas.
JK-11, GR-97, PNR-119, RH-33

दुमी डींठुम गॅज दज़ुवुनि।
दुमी ड्यूंठम दुह न तु नार।
दुमी डींठुम पांडवन हंज़ मॉजी।
दुमी डींठुम क्रॉजी मास।।

دمی ڈیٹھم گجی دزونی
دمی ڈیوٹھم دہ نہ تہ نار
دمی ڈیٹھم پانڈون ہنز ماجی
دمی ڈیٹھم کراجی ماس

"One moment I saw a happy home with hearth inside glowing with brilliant fire and another moment there was neither the fire not the smoke. Next I saw a jubilant woman, a mother of five enjoying company of her sturdy sons but instantly left alone and deserted and none to look after her."

61.

Shiv'waa Keshav'waa Zin'waa,
Kamlaj'nath naam darin yuh;
Mai abli kais'tan bhave'roz,
Su'waa su'waa su'waa suh.
JK-71, BNP-12, GR-8, PNR-45, RH-3

शिव वा केशव वा ज़िन वा।
कमलज नाथ नाम दॉरिन युह।
म्य अबलि कॉस्यतन भवु रोज़।
सुवा सुवा सु वा सुह।।

شِو وا کیشَو وازِن وا
کَملَج ناتھ نام دآرِن یُوہ
مےٗ اَبلہِ کاسۍ تَن بھَوہ روز
سُہ وا سُہ وا سُہ وا سُہ

"You may call Him *Shiva*, *Keshva*, or *Buddha* or even lotus born *Narayana*, makes no difference. Whoever it may be, I wish this poor woman released from the sickness of this life, weak and helpless she is, unable to meet its truest purpose!"

62.

Wouth raa'nya artsun sakhar,
Athe ale'pal wa'khur heth;
Youd'vai zaa'nakh parm'pad akh'shar,
Hishee khush'khur kaith khaith.
JK-61, BNP-13, GR-10, PNR-180, RH-19

व्यथ रन्या अरचुन सखर।
अथि अल पल वखुर ह्यथ।
योदवय ज़ानख परम पद अक्षर।
हिशिय खोश खोवुर क्यथ ख्यथ।।

ووتھ رنیا ارژن سکھر
اتھ ال پل وکھر ہتھ
یودوے زانکھ پرم پدا کھشر
ہشی کھوش کھور کیتھ کھیتھ

"O lady! Get up and prepare for the worship, bearing offerings in your hands -- wine, flesh and bread. If you know the suitable passwords to get entry there, everything will be easily attained. It'll make no difference how you worship, in the left handed way or otherwise."

63.

Loob maarun sahez wai'tsaa'rn,
Drug zaanun kalpun traav;
Nishe chee tai door mo gaarun,
Shunyas shu'nyah meelith gav.
JK-84, GR-30, BNP-43, PNR-179, RH-75

लूभ मारुन सहज़ व्यचारुन।
द्रोग ज़ानुन कलपुन त्राव।
निशि छुय तय दूर मो गारुन।
शुन्यस शुन्याह मीलिथ गव।।

لُوب مارُن سٔہز وژیرارُن
ڈروگ زانُن کلپن ژراو
نِشہ چھُی تے دورموگارُن
شۆنیس شیۆنیاہ میلتھِ گو

"Do not think that killing of the demon of desire and meditating on realization of self is very hard to achieve? Your Lord is quite close to you and can be attained right there. A void has merged with eternal void, the *Supreme-Shiva*."

64.

Dyen tsyaze te razn aasay,
Bhu'tal gag'nas kun waikaa'say;
Tsan'der'ey rah'gros maa'vsay,
Shiv po'zun gaah tsaith aat'masai.
JK-118, BNP-49, GR-22, PNR-163, RH-37

द्यन छ्यज़ि तु रज़न आसे।
भूतल गगनस कुन व्यकासे।
चुंदर्य राह ग्रोस मावसे।
शिव पूज़ुन गाह च़्यत आत्मसे।।

دٕن ژھئزِ تہٕ رَزن آسے
بھُوتَل گگنَس کُنٕ وِکاسے
ژنٛدرٕ راہ گرٛوس ماوٕسے
شیو پُوزُن گاہ ژیتھ آتمَسے

"When the light of the day fades into the darkness of night, the Earth seems to extend and become one with the sky and on the darkest night of the month (*amavasya*) the Sun is eclipsed. Strangely *Raahu* the demon is swallowed by the new born moon -- the illumination of inner consciousness (*Chitta*)."

65.

Shiv gur te Kaishav pal'nas,
Brahma paeryain wole'sais;
Yugi yuge kalli par'zanyais,
Kus dev ashve'vaar peth cha'dyes.
JK-122, BNP-65, GR-14, PNR-185, RH-78

शिव गुर तु केशव पलनस।	شِوگرُ تہ کیشوپَلنَس
ब्रह्मा पॉयस्यन व्लस्यस।	بَرھماپأیرٕن وۄلہٕ سبس
यूगी यूग कलि परज़ान्यस	یُوگی یُوگہ کلہِ پَرزانبس
कुस दीव अश्ववार प्यठ चढ्यस।।	کُس دیواَشوٕ وار پیٔٹھ چَڑ یدس

"Shiva is the divine horse and Keshav (Vishnu) is at the saddle. Lord Brahma is jubilant at the stirrups. Only the Yogi, proficient in breath control and body postures can say which god shall mount and ride this horse."

(65 & 66 are companion poems)

66.

Anahat kh-swa'roop shyunyalai,
Yas naav ne varen ne guthur na roop;
Aham vimarsh naad-baindai yus von,
Suy deev ashve'var peth cha'dyes.
JK-123, BNP-66, GR-15, PNR-186, RH-79

अनाहत ख-स्वरुप शुन्यालय।
यस नाव न वर्ण न गुथुर त रूप।
अहम विमर्ष नाद ब्यंदुय यस वोन।
सुय दीव अश्ववार पयठ चढ्यस।।

اَناہَت کھ شوٗ روٗپ شیُنیالےٚ
یَس ناو نہ وَرَن نہ گُتھر نہ روٗپ
اَہم وِمَرشہ ناد بیندے یَس وون
سوے دیو اَشوٕ وار پیٹھ چڈ یَس

"One who strikes the Unstruck Sound, whose body is space, whose home is the transcendental void, who has neither name nor colour nor family nor form and who, meditating on Himself, is both Source and Sound, is the Lord capable to mount and ride this celestial horse."

67.

Ken'tsan daet'tham gulale yetsey,
Ken'tsan zo'nuth ne dinas waar;
Ken'tsan tshen'thum nael bhra'me-hetsey,
Bag'waane chaane gaets namaskaar.
JK-150, PNR-19, BNS-48(II)

केंचन दित्य'थम गुलालु यचुय।
केंचन ज़ोनुथ नु दिनस वार।
केंचन छ़ुनिथम नॉल्य ब्रह्महुचुय।
भगवानु चानि गुच़ नमस्कार।।

کیٛنژَن دِتۍ تھَم گُلالہٕ یٔژٕ ے
کیٛنژن زوٗنُتھ نہٕ دِنَس وار
کیٛنژن ژھٕنِتھَم نالہِ برٛہمہٕ ہٕژٕ ے
بھگوانہٕ چانہِ گٔژھ نَمسکار

"You blessed some with unlimited happiness while deprived a good number; probably You had no choice in their case. Some are very strangely involved in the web of worst misfortunes with no hope of acquittal. I salute, my lord, your strange ways!"

68.

Kave chukh divan aninay batshe,
Truk ai chukh te andrey atsh;
Shiv chee aet tai kun mo gatsh,
Sehe'ze kathi myaa'ni karto patsh.
JK-50, PNR-57, BNS-28(II),RH-42

कवु छुख दिवान अनिने बछु।	کو چھکھ دوان انِنے بڑھ
त्रुकय छुख तु अंदरुय अछ़।	ترٗک اے چھکھ تہ اندر ری اژھ
शिव छुय अुत तय कुन मो गछ़।	شیو چھوئی اتی تے کُن مو گژھ
सहज़ु कथि म्यानि करतो पछ़।	سہز کتھِ میانِہ کرتو پژھ

"Hey man, why do you fumble in the dark like one wearing a blindfold? I beseech you humbly to believe and follow my divine call. Be wise and try entering into your own self. He is there. Why look for Him here and there!"

69.

Shiil te maan cheuy poene kranjay,
Mo'che yem roet ma'el yoed waav;
Hust yus mas'wale ganday,
Tee yas tagi tai suy ade nihaal.
JK-64, GR-24, PNR-187, JPNS-42, RH-118

शील तु मान छुय पोन्य क्रंजे।
म्वछि येम्य रोट मुल्य योद वाव।
होस्त युस मस्तवालु गंडे।
तिय यस तगि तय सुय अदु निहाल।।

شیل تہٕ مان چھےٚ پوٚنۍ کرٛنجے
موچھہ تیمۍ روٗ ٹ مٲلۍ یوٚد واو
ہوٚس یُس مَس والہٕ گنڈ ے
تی یَس تگہِ تے سُے اَدٕ نہال

"Worldly power and reputation is like water in a creel. One who traps the flood of his emotion as a boatman holds the gusts of a fierce wind in his fists, or one who controls desire as a trainer tethers a wild elephant with a single strand of hair, is the gainer of the day."

70.

Tyem'ber pai'yes kave no tsaejen,
Mas'ras kave o'naajen gose;
Shan'tain henz krai tole-mule wae'jin,
And'rem gaah yaili nya'ber pyos.
JK-177, BNP-89, PNR-68

त्यमबुर प्ययस कवु नो चॉजिन।
मसरस कवु ओनॉजिन गोस।
शान्त्यन हंज़ क्रय तोलु-म्वलु वॉजिन।
अन्दरिम गाह येलि न्यबर प्योस।।

تِمبر پیس کوِ نو ژاجِن
مَس رِس کوِ اوٗ ہناجِن گوس
شانتِن ہنز کرٚ ے ٹلہِ مولہِ وآجِن
أندرِم گاہ ییلہِ نبر پیوٗس

"One who gets a spark of awakening should endure its impact! The holy drink should not lead astray with him, enter his wind pipe and make him cough hard! It reduces the weight and value of esteemed but calm awakened souls! The internal celestial luminance should not show out, but remain hidden inside."

71.

Patnech san dith thavaan mattan,
Loob`e boche bolaan gya`nek geet;
Phaet phaet neraan tim kati watan,
Truk ai mali chukh puer kad path.
JK-200, BNP-88, PNR-166

पटनुच सन दिथ थॉवान मटन।
लूभ ब्वछि बोलान ज्ञानुक्य गीथ।
फुट्य फुट्य नेरान तिम कति वटन।
त्रुकय मालि छुख पुर्य कड पथ।।

پَٹہٕ نچ سَن دِتھ تھاوان مَٹَن
لوٗبھہٕ بوٗچھِہ بولَن گیانکۍ گیت
پھٔٹۍ پھٔٹۍ نیران تَم کَتہٕ وَٹَن
ٹرُک اے مالِہ چھُکھ پرٕی گڈ پَتھ

"They steal from 'Pattan" and deposit their booty in 'Mattan'. They deliver long divine discourses on spirituality only to satisfy their greed for money and fame. They never achieve anything by making shows of their spiritual excellence. Be wise enough to abstain from all such activity."

72.

Nafsey myone chuy ma'dde' hustuy,
Aem haes mong'nam gari gari bal;
Lache manze saase manze akhah lostuy,
Nate haet'nam saa'rey tal.
JK-144, PNR-204, JPNS-23, RH-29

नफसुय म्योन छुय मद्ध-होस्तुय।
अम्य हस्य मॊंगनम गरि गरि बल।
लछु मंज़ॅ सासु मंजु अखाह लोसतुय।
नतु ह्यतनम सॉरी तल।।

نفسے میون چھے مد ہوستے
آمی ہستی موٗنگنم گرِ گرِ بل
لچھِ منزِ ساسہ منزِ اکھالوستے
نتہ ہیتنم سأری تل

"The human emotion is hugely damaging. It is like a highly inebriated elephant that tramples under its feet whoever crosses its way. Everyone becomes a victim of its assault except a rare one. Alas! It crushes all the rest!!"

73.

Samsaar noem taaev tatsey,
Moodan kitsey tavne aayey;
Gyan'e mudra chhai gyaniyan kitsey,
Suo yuug'e kale kien prazne aayey.
JK-201, PNR-190

समसार नोम तॉव तुचुय।
मूढन किच़य तावनु आये।
ज्ञानु मुदरा छय ज्ञॉनियन किचुय।
स्व यूग कलि किन्य प्रज़नु आये।।

سَمسار نوم تاوٕ تژٕئے
موٗڈن کِژے تاونہٕ آئے
گیانہٕ مُدرا چھےٚ گنٚیاَن کِژے
سو یوگہٕ کلہِ کِنٛ پَرزَنہ آئے

"The worldly life is an earthenware pottery heated up only for fools. But the course of meditation (yoga) is for the learned souls who come here for a definite purpose and can be distinguished by their yogic activities."

74.

Tim chi'ne manush tim che resh,
Yiman deh mane nishi gav;
Badith te budith byaakh kyah rechey,
Phut'mitis baanas pye'ya gaiv.
JK-189, PNR-201, BNS-57(II)

तिम छिनु मनुष्य तिम छि ऋेय।
यिमन दिह मनु निशि गव।
बडिथ तु बुडिथ ब्याख क्याह रछिय।
फुटिमितिस बानस प्यया ग्यव।

تِم چھِنہٕ مَنُش تِم چھہ رێش
یِمن دیہہ مَنہٕ نِشہٕ گو
بڈِتھ تہٕ بُڈِتھ بیاکھ کیاہ رٕچھی
پھٹٕمِتِس بانَس پیٚیا گیو

"Whose mind is freed from desire of the world and body are no longer human but they achieve the status of fully awakened souls (rishi). One should get awakened to the truth when young and energetic and be at an advantage because it turns hard when one is old and infirm. A broken and leaking vessel cannot retain clarified butter (ghee)."

75.

Makras mal zan tsulum manas,
Ade may labem zanas zaan;
Su yaile dyuthum nishe paanas,
Soruy suy tai bo no kenh.
JK-100, BNP-51, GR-31, PNR-126, RH-46

मकरस मल जऩ च़ोलुम मनस।	مکرس مَل زن ژۆلُم مَنَس
अद्‌ म्य लॅबुम ज़नस ज़ान।	اَدِٕ مےٚ لٲبم زَنس زان
सु यलि ड्यूठुम निशि पानस।	سُہ ییٚلہ ڈیُٹھم نِشہِ پانَس
सोरुय सुय तय बो नो केंह।।	سورُئے سُو ے تے بونو کیٚنہ

"Once my mind's mirror was wiped away of the dirt of worldly desire people knew me for a lover of the Lord. After I experienced Him so close to me, He was all and I was nothing."

76.

Aan'chaar han'zeni hund gom kanan,
Na'dur chu te hya'yu maa;
Ti booz tru'kyav tim rude wanan,
Tsai'nun chu te tsi'nev maa.

JK-198, PNR-15, BNS-15(ii)

आंचार हॉन्ज़नि हुंद गोम कनन।
नदुर छुव तु ह्ययिव मा।
ति बूज़ त्रुक्यव तिम रूद्य वनन।
चेनुन छुव तु चीनिव मा।।

آنچار ہانزِنہِ ہُنٛد گوم کَنَن
نَدُر چھُو تہٕ ہیٚیو ما
تہٕ بُوز ژٕرُکیو تِم رُدی وَنَن
ژیٚنُن چھُو تہٕ ژیٖنوٚ ما

"I heard the call of a boat-woman of Anchaar calling the faithful if they'd like to buy *'nadur'* (lotus root in Kashmiri) a vegetable but here the instability of world. On hearing the call the wise avoided it and hinted others to follow its implication while some got so impressed that they moved to the forest."

77.

Aanchari be'chari vai'tsaar wonun
Praan te ro'hun haiyu ma;
Praa'nas buzith mazah tse'hun,
Na'dur chu te hya'yu maa.
JK-199, PNR-16, BNS-16(II)

आंचॉरि बिचारि व्यचार वोनुन।	آنچارِ بِچارِ وِژار ووٚنُن
प्रान तु रुहुन ह्यायिव मा।	پْران تہٕ رُہُن ہیٛوٗ ما
प्राणस बुज़िथ मज़ाह चुहुन।	پْرانس بُزِتھ مَزاہ ژُہُن
नदुर छुव तु ह्यायिव मा।।	نَدُر چھُو تہٕ ہیٛوٗ ما

"The guiltless boat-woman gave out a nice spiritual lesson in her another call -- if anyone would like to buy *praan* and *rohun*. *Praana*, the life force is essentially worth keeping under control by way of breath control and 'nadur' is not at all worth buying."

78.

Lachari bichari pravad korum,
Na'dur chu te hai'yiv maa;
Phee'rith dubaa're jaan kyah wo'nun,
Praan te ro'hun hai'yuv maa.
JK-156, GR-89, PNR-17, BNS-17(II), RH-26

लाचारि बिचारि प्रवाद कोरुम।
नदुर छुव तु ह्यियिव मा।
फीरिथ दुबारु जान क्याह वोनुन।
प्राण तु रुहन ह्यियिव मा।।

لاچارِ بچارِ پرٛواد کۄرُم
نَدُر چھو تہٕ ہیٖیِو ما
پھیرِتھ دۄبارٕ جان کیاہ وۄنُن
پرٛان تہٕ روہَن ہیٖیُو ما

"I the indigent and clean-handed too asserted before the said boatwoman that *na'dur* --- was essentially unworthy of purchase. Again the boatwoman responded nobly with her nice address, "*Praan* and *Rohun* are worth having, would you buy?"

79.

Shilaye hen'zey utma bae'zem,
Somb'rum tyuk posh aasan path;
Manas andar vaitsaar korum,
Wuchum te dyu'thum shile kane-vath.
JK-251, PNR-11.

शिलायि हुंज़ुय व्वतमा बॅज़ुम।	شیلایہِ ہنزٕ ے وٕوتما بٕزٕم
स्वम्बरुम ट्योक पोश आसन पठ।	سٕومبُرم ٹیوک پوش آسن پَٹھ
मनस अंदर व्यचार कोरुम।	مَنس اَندر ویژار کوٗرُم
वुछुम तु ड्युंठुम शिलु कनि वठ।।	وُچھُم تہٕ ڈیوٹھُم شِلہٕ کَنہٕ وَٹھ

"I conceived the sanctity of an image of the Lord and collected the requirements needed for worship --- *tika*, flowers and the sit on mat and moved forward to gather my imagination for the purpose. As I gave thought to it, I was convinced that the image before me was nothing more than a mass of stone."

80.

Lali mai do'pukh lukh haand karnai,
Tavai tse'jim manas shainkh,
Maa'ghe no'vum naar tso'lum,
Kraiye henz kaa'sem manas sheinkh.
JK-177, PNR-42, BNS-110(I)

ललि म्य दोपुख लूख हांड करनय।
तवय चुजिम मनच शेंख।
माघ़ु नोवुम नार च़ोलुम।
क्रयि हुंज़ कॉसुम मनस शेंख।।

لَلہِ مۓ دوپُکھ لُوکھ ہانڈ گرنۓ
توَے ژِجم منَس شینکھ
ماگھۂ نوٗوم نار ژوٗلُم
کٕرئیہ ہنٛز کأسُم مَنس شینکھ

"I, Lalla, was told that people would abuse me severely but it helped me. When I faced them, lots of my doubts were removed. I washed my body in chilled waters, faced the fiery sun and engaged in meditations to remove other misconceptions. It was then only that I felt relaxed and capable to face my Lord."

81.

Tsey deeve ghar'tas te dhar'ti sra'zakh'
Tsay deeve di'tith kran'zan praan,
Tsey deeve thane rus'tui wa'zakh,
Kus zaani deve chone pra'maan.
JK-132, PNR-89, RH-113

चुय दीवु गरतस तु धरती स्रज़ख।
च्यय दीवु दितिथ क्रन्ज़न प्राण।
चुय दीवु ठनि रुसतुय वज़ख।
कुस ज़ानि दीवु चोन प्रमान।।

ژٕ ے دِیوٕ گرتَس تہٕ دَھرتی سرٛزَکھ
ژٕیٚے دِیوٕ دِتھِ کرٛنزٛن پرٛان
ژٕ ے دِیوٕ ٹھنہِ رُوٛستےٚ وَزکھ
کُس زانہِ دِیوٕ چون پرٛمَان

You pervade all around the earth. Your unseen presence is perceived all over. You've breathed life into the five elements. The whole creation pulsates with your un-struck sound. Nobody can measure your immeasurable immensity.

82.

Ye'hai ma'tre rae'fe pai di'yay,
Ye'hai bar'ya rae'fe kari vi'shesh,
Yehai ma'ya rae'fe an'tih zuv hai'yay,
Shiv chee krooth tai tsen op'deesh.
JK-81, GR-54, PNR-77, RH-101

युहय मातृ रॅफु पय दिये।
युहय बॉरिया रॅफु करि व्यशीश।
युहय माया रॅफु अनति ज़ुव ह्यये।
शिव छुय क्रूठ तय चेन व्वपदीश।।

یِہَے ماثرٕ رٕپھہٕ پَے دِۓ
یِہَے باریارٕ پھہٕ کرِ وِشیش
یِہَے مایارٕ پھہٕ اَنتہِ زُو ہیۓ
شِو چھُے کروٗٹھ تے ژین وو پدیش

"She (a woman) as a mother creates and nurtures your life. As a life partner she pampers you. At the end as an apparition of death she causes the end of all life. Follow my counsel -- gaining access to the Lord and arriving at His mysteries is hard."

83.

Zan'ne zaya'ye reat tai ke'tee,
Karith wod'ras bahu ka'leesh,
Phee'rith dwar bazni waiet ta'tee,
Shiv chee kroo'th tai tsen op'deesh.
JK-77, GR-51, PNR-79, RH-98

ज़ननि ज़ायायि र्‍यत्य तय कुती।
करिथ व्वदरस बहु कलीश।
फीरिथ द्वार बज़नि वॉत्य तती।
शिव छुय क्रूठ तय चे़न व्वपदीश।।

زَننہِ زایائے رٔتؠ تَے کُتؠ
کرِٔتھ وودرٔس بہُو کلیش
پھیرِتھ دۄار بزنہ وٲتؠ تتؠ
شِو چھُے کروٗٹھ تہٕ ژین وِوپدیش

"They were all born fit and fine to their mothers, making them brave great sufferings. They came back again and again by reentering world through the same gateway. Try following my message -- it's not easy to gain access to the Lord and arrive at His mysteries."

84.

Rangas manz chuy byo'n byo'n labun,
Soruy tsaa'lakh te barakh sokh,
Tsakh resh te vair gaalakh,
Ade deshukh shive sund mokh.
JK-125, BNS-72(II), RH-133

रंगस मंज़ छुय ब्योन ब्योन लबुन।
सोरुय च़ालख बरख स्वख।
च़ख रुश तु वैर गालख।
अदु डेशख शिवु सुंद मोख।।

رَنگس منز چھے بیٔون بیٔون لبُن
سۄرُوی ژالکھ تہٕ برکھ سوکھ
ژکھ رِش تہٕ ویر گالکھ
اَدہ ڈیشکھ شِوُ سُند موکھ

"Be vigilant and watch out for the various roles He's playing on this stage set up by Him. Take patiently whatever you face and be happy. Destroy all hate, anger and enmity; you will see Lord face to face."

85.

Ta'lle chey zeus tai pe'the chu'kh na'tsan,
Van'te maa'li man kye'the pats'an chey;
So'ruy somb'rith ye'tee chu mo'tsan,
Van'te maa'li ann'e kye'the ro'tsaan chey.
JK-3, PNR-10, BNS-76(I), RH-30

तलु छुय ज्युस तय प्यठु छुख नचान।	تلہٕ چھےٚ ژیُس تے پیٹھ چھُکھ نژان
वनतु मालि मन क्यथु पचान छुय।	وَنتہٕ مالہِ مَن کیتھ پَژان چھےٚ
सोरुय स्वम्बरिथ येती छु म्वचान।	سورُے سۆمبرِتھ یتیٔ چھُ موژِان
वनतु मालि अन क्यथु रोचान छुय।।	وَنتہ مالہ اَن کیتھ روژان چھےٚ

"A yawning pit underneath and you dance overhead! How strange! You'll leave behind everything, all you've collected, when you go. How you enjoy life and cherish your food and drink? It spins my head!"

86.

Naar ga'tshi tsaa'lun te aar ga'tshi gaa'lun,
O'har ga'tshi ka'dun vo'pal-haa'kas te han'dey;
Hade ga'tshi ra'tun te ma'dde ga'tshi waa'lun,
Veih ga'tshei tsaa'lun adde achak gran'dey;
Shuu'b ga'tshi kan'chin te loo'b ga'tshi maa'run,
Paan ga'tshi naa'vun a'mey sen'dey.
JK-219, BNS-30(II)

नार गछ़ि च़ालुन तु आर गछ़ि गालुन।
ओहर गछ़ि कडुन व्पल-हाकस तु हन्दे।
हदु गछ़ि रटुन तु मधु गछ़ि वालुन।
व्यह गछ़ि च़ालुन अदु अच़रव ग्रंदे।
शूब गछ़ि कांछ़िन्य लूब गछ़ि मारुन।
पान गछ़ि नावुन अमी स्यंदे।।

نار گژھ ژالن تہ عار گژھ گالن
اوٗہر گژھ کڈن ووپل ہاکس تہ ہندے
حد گژھ رٹن تہ مد گژھ والن
ویہہ گژھ ژالن ادہ اژکھ گرندے
شوٗب گژھ کاچھنہ تہ لوب گژھ مازن
پان گژھ ناوُن امی سیندے

"Curb all emotion and destroy all pity for the worldly trouble. Eat just elemental and tune up mind that the poison of all desire goes useless. Replace worldly glamour by celestial excellence. Wash away both your body interior and exterior of all the sins with the celestial waters (*Amrita*) of the realization of self."

87.

Ma'dd piwum syen'de za'lun yuut,
Ran'gan lai'lyem kaem kyets;
Kei't khya'yam man'she maa'masek nael,
Soi bo Lall te gow mai ky'aah.
JK-116, PNR-125, BNS-91(I), RH-132

मद पिवुम स्यन्दि ज़लुन यूत।
रंगन लीलिम्य क्येम क्यीच़।
कुत्य ख्ययम मनुष्यु मामसुक्य नुल्य।
स्वय बो लल तु गव म्यह क्याह।।

مَد پیٚوم سیٚندِ زَلُن یُوت
رَنگن لیٖلِمۍ کیٚم کیٚژ
کیٚتۍ کھیٚیم مَنُش ماسکۍ نٲلۍ
سوئے بو لَل تہٕ گوٚو مےٚ کیاہ

"Many times have I drunk the wine (water) of *Sindu* River and played various roles on this stage. Many times have I eaten pieces of human flesh and bones but I'm the same Lalla, nothing has changed!"

88.

Aa'yas wa'te ga'yas ne wa'tey,
Sai'manz so'thay loo'sum doh;
Wu'chum chan'das te haar ne a'tay,
Ath naa've taa'ras dye'me kyah boh.
JK-5, GR-98, BNP-16, PNR-3, RH-6

आयस वते गयस नु वते।
स्यमंज़ स्वथि लूसुम दोह।
वुछुम चंदस तु हार नु अते।
अथ नावु तारस दिमु क्याह बोह।।

آیَس وَ تے گیَس نہ وَتے
سہٖ منزَ سو تھے لوٗسُم دوہ
وُچھُم چندَس تہٖ ہار نہ اَتے
اَتھ ناوِ تارَس دِمہ کیا بو

"The road I came by is not the same I took to return. As I stood on the middle of an embankment the day waned and it was dark. I looked for a penny in my pocket to pay the ferryman but found none. Alas! What shall I pay for the ferry?"

89.

Sheu'neke mae'daane waare waare paek'zey,
Tate chey baed baed doeb tai naar;
Amme naa'ray aend aend neer'zay,
Tate chuey dur'lab sahe'ze vai'chaar.
BNS-46(I)

शुन्युकि मॉदानु वारु वारु पक्य-ज़े।
तति छुय्य बुड्य बुड्य द्वब तय नार।
अमि नारय अुंद्य अुंद्य नीरज़े।
तति छुय द्वरलब सहुज़ु व्यचार।

شیۆنکہ میٔدانہ وارِ وارِ پکھِزے
تتہ چھے بڑی بڑی دوب تے نار
اَمہِ نارے أندی أندی نیری زے
تَتہِ چھے دورلب سہزِ ویٖژار

"Traverse the fields of *shunya* (divine influence) carefully. There are numerous deep ditches and fissures all around. You need to avoid them and save yourself. It's very difficult to focus on your purpose while you're there."

90.

So'en thav thaej te hosh thav pho'kas,
Lo'leke na'ray so'rus vai'chaar;
Suey ras sar'tale waa'vath paye'yee,
Ade so'en sap'dey kun'dhan kaar;
Chaete-kay yir'nay gyane dok'ray,
Paet ka'nas ku'ney taar.
BNS-12(I)

स्वन थाव थॉज्य तु होश थाव फ्वकस।
लोलक्य नारय स्वरुस व्यचार।
सुय रस सरतलि वावथ प्ययी।
अद स्वन सपदि कुन्धन-कार।
च्यॅतुके यिरने ज्ञानु दोकरे।
पुट्य-कनस कुनी तार।।

سون تھاو تھاج تہ ہوش تھاو پھوکس
لولکہ نارے سوزس ویژار
سُے رس سرتلہِ واوتھ پیِی
ادہ سون سپدی کُندن کار
ژیتہ کے یِرنے گیانہ دوکرے
پٹ کنس کُنی تار

"Heat your gold over the fire in the furnace. Keep it safe in the container and direct your bellows in the right direction. The flame will serve as catalyst to disintegrate the impurity and gold in its purest form will be collected. Strike your hammer tactfully over the anvil so that the pure gold is ensured to emerge."

(90 and 91 are companion poems)

91.

Sara'fas ni'she kah'vachi kha'run,
Ratsi-ratsi to'lun cho'ne maa haar;
Cha'vuhi'mi baa'zare paha la'gue,
Pen'cheyh'mi sap'dakh kun'dan kaar;
Shat'vuyh'mi baa'zare mo'luum sap'dee,
Paa'nay graa'kh te paa'nay sawarn'kaar.
BNS-13(1)

सराफस निशि कहवचि खारुन।	سَرافس نِشہٕ گَہَو چھٕ کھازن
रचि़-रचि़ तोलुन छोनि मा हार।	رژھٕ رژِھٕ تولُن چھوٗنہٕ مابار
च़वुहिमि बाज़रु पहा लुगिय।	ژوُوُہمہٕ بازرٕ پَہا لگوئ
पुन्च़हिमि सपदख कुन्धन कार।	پٔنژھٕ مہٕ سَپدَکھ کنٛدن کار
शॅत्वुहिमि बाज़रु मोलूम स्पदी।	شَتۆہمہٕ بازرٕ مولوم سپَدی
पानय ग्राख तु पानय स्वर्ण-कार।।	پانٕے گرٛاکھ تہٕ پانٕے سُوَرن کار

"Take your gold to the master gold-smith and get its purity examined. Check weight as on the 24th day you'll be put to a primary test. On 25th day you'll be declared the purest and on 26th you'll imagine you've reached a stage of perfection where you've become both the giver and the taker, the seeker and the sought."

92.

Tseth tor'ge ga'ggan bhram'von,
Nim'shi aki tshan'di yo'zan lach;
Chee'tan va'ggi bodh rae'tith zone,
Pran Apaan san'dae'rith pa'khch.
JK-52, BNP-30, PNR-108, BNS-14(I), RH-77

च्यथ त्वरुग गगनु ब्रमवोन।
निमीशि अकि छ़ंडि यूज़न लछ।
चीतनु वगि ब्वदि रटिथ ज़ोन।
प्राण अपान संदॉरिथ पखुच।।

ژٕتہٕ تورگ گگنہٕ برٛھمہ وون
نمشہِ اکہ ژھنڈٕ یوزنہ لچھ
ژیتنہ وگہِ بودِ رٹتھ زون
پرٛان اپان سندآرِتھ پکھچ

"Mind's horse flies across the sky in a moment crossing a million miles in a second. One should learn to bridle its violent speed by suitably regulating the exercise of breath in a particular direction."

93.

Assi aaes te assi aa'sav,
Assi dour kaer pate-wath;
Shi'vas sou'ri ne zyu'n te ma'run,
Ra'vas sou're ne ate-gath.
JK-117, PNR-145, BNS-24(II), RH-134

असिय ऑस्य तय असी आसव।
असिय दोर कुर्य पतुवथ।
शिवस सोरि न ज़्योन तु मरुन।
रवस सोरि न अतु गथ।।

أسی أسی تہٕ أسی آسَو
أسی دور کرٕی پَتہٕ وَتھ
شِوَس سورِنہ زیُون تہ مَرُن
رَوَس سورِنہ اَتہٕ گتَھ

"We existed many times before and will be here again. We had numerous such innings since the birth of time. The sun rises and sets and rises again. *Shiva* creates and destroys and creates again. There's no end to it!!"



94.

Kus pu'sh te kwa'se pu'shani?
Kaem ko'sam laigi'zeys pu'zay?
Kami sare goud dei'zeys zale-dani?
Kave sane man'tere Shan'kar swa'atme wu'zay?
JK-68, BNP-71, GR-39, PNR-100, RH-66

कुस पुश तय क्वसु पुशॉनी।
कम कोसम लॉग्यज़्यस पूज़े।
कमि सरु गोड दिज़्यस ज़लु दॉनी।
कवु सनु मंत्र शंकर स्वात्मु वुज़े।।

کُس پُش تہٕ کوسہٕ پُشأنی
کَم کوسم لاگی زٕیس پُوزے
کَم سَرِ گوڈ دیزٕئس زَلہ دآنی
کَوہ سَنہٕ منترٕ شنکر سوآتمہٕ وُزے

"Who's the florist to collect flowers and who's the florist girl to make garlands for Him? Which flowers can be used for His worship and water from which lake should give Him a formal bath? What sacred mantras would awaken Him from His celestial slumber?"

(94 & 95 are companion poems)

95.

Man pu'sh tai yatsh pu'shaa'nii,
Bha'vek ko'sam lagi'zeys puu'ze;
Shashe'rase goadd dei'zeys zal-daeni,
Tshwa'pi man'thre Shan'kar swa'atame wu'zay.
JK-69, BNP-72, GR-40, PNR-101, RH-67

मन पुश तय यछ़ पुशॉनी।	مَن پُش تے یَڑھ پُشآنی
बावक्य कोसम लॉगिज़्यस पूज़े।	بھاوکی کوسَم لاگی زیس پُوزے
श्यशि रसु गोड दिज़्यस ज़ल दॉनी।	شیشہِ رَسہ گوڈ دیزِئس زَلہ دأنی
छ़वपि मंत्रु शंकर स्वात्म वुज़े।।	ژھوپہ منَتھرِ شنگر سوآتمہِ وُزے

"The clean mind is the florist and pure devotion the florist girl. Flowers of deep faith are for His worship and the water collected from the lake of mystic moon on the crown of head is used to give Him a formal bath. The silence of an advanced yogi can awaken Him from deep slumber."

96.

Kyaah kare paan'tsan dahan ta ka'han,
Vokh'shun yath ley'ji karith gai;
Sae'rey same'han yeth razi lama'han,
Ade kyaa'zi raave'hey ka'han gaav.
JK-6, BNP-60, PNR-5, GR-95, RH-23

क्याह करॖ पॉचऩ दॅहन त काहन।
व्वखशुन यथ ल्यजि करिथ गय।
सॉरिय समहन यथ रज़ि लमहन।
अदॖ क्याज़ि राविहे कहन गाव।।

کیٛاہ کرٕ پانٛژَن دَہَن تہٕ کاہَن
وکھشُن یَتھ لیٛجہ کرِتھ گےٚ
ساٗری سَمہَن یَتھ رٕزِ لمہَن
اَدٕ کیٛازِ راوِہے کاہَن گاو

"What should I do with the five, the ten and the eleven? These all scoured out my body vessel repeatedly and left it incapable of following the purpose of my life. Would that all of them unite and together pull the rope and take me across!"

97.

Ma'yas hyu pra'kaash ne ku'nay,
Pa'yas hyu ne tir'they kaa'nh;
Da'yas hyu ban'dav ne ku'nay,
Bha'yas hyu ne so'khey kanh.
JK-140, GR-pp126, PNR-31, BNS-6(II)

मयस ह्यु प्रकाश नु कुने।	مَیس ہیُو پرکاش نہ کُنۓ
पयस ह्यु नु तिर्थय कांह।	پَیس ہیۆ نہ تیرتھۓ کانہہ
दयस ह्यु बांधव नु कुने।	دَیس ہیُو باندَو وِنہ کُنۓ
भयस ह्यु नु स्वखय कांह।।	بَیس ہیۆ نہ سوکھۓ کانٛہہ

"No luminance can equal the love of God; no sacred pilgrimage spot can equal the place where one is able to converse with Him; no acquaintance or affiliate can equal His grace and no delight can equal His dread."

98.

Ken’tsan dyut’thum oaray aa’lav,
Ken’tsav rait’hai naalai veth;
Ken’tsan mus chai’th a’ch la’ji taa’lav,
Ken’tshan papi’th gai haa’lav kheth.
JK-151, GR-pp125, PNR-37

केंच़न द्युतथम ओरय आलव।
केंच़व रुटुहय नालय व्यथ।
केंच़न मस च्यथ अछ लजि तालव।
केंच़न पपिथ गय हालव ख्यथ।।

کیٛژن دیۆتھَم اورے آلَو
کیٛژو رٹٔ ہے نالَے وتھ
کیٛژن مَس چیتھ آچھ لَجہِ تالَو
کیٛژن پپتھِ گئے ہالَو کھیتھ

“Some get a sudden call for a bounty from above! Some enjoy His grace to their hearts content! Some get too drunk in the world and become blind to His favours. Some fall from their acme just as a ripe field of crop faces total loss under sudden attack of a mass of locusts.”

99.

Khae'n khae'n karan kun no vaa'takh,
Na khai'ne ga'tshakh ahan'kae'rey;
So'muy khae maali so'muy aa'sakh
So'muy khai'ne much'rnai bar'nyan tae'rey.
JK-27, BNP-80, PNR-152, BNS-132(I), RH-82

ख्यनु ख्यन करान कुन नो वातख।	کھینہٕ کھین کران کُن نو واتکھ
न ख्यनु गछ़ख अहंकॉरी।	نَہ کھینہٕ گژھکھ اَہنکأری
सोमुय ख्यह मालि सोमुय आसख।	سۄمے کھےٚ مالہِ سۄمے آسکھ
सोमुय ख्यनु मुच़रनय बरन्यन तॉरी।।	شۄمے کھینہٕ مُژَرَنے بَرنٕن تأری

"By gluttony you won't achieve any of your goals. Frequent fasting will boost your ego. It is good to observe moderation in eating habits. Growing self-restraint will sure open the gates of heaven for you."

100.

Tsaida'nan'das gyan'e-pra'kaa'shas,
Yimav tsy'un tim jeevantey-mukht;
Vesh'mis sam'sare'nis paa'shas,
A'boedh gandah shat-shat diet.
JK-119, BNP-52, GR-6, PNR-159, RH-125

च़्यदानंदस ज्ञानु प्रकाशस।
यिमव च़्यून तिम जीवंत्य मुक्त।
विशमिस समसारनिस पाशस।
अबोद्य गन्डाह शथ शथ दित्य।।

ژِدانٛدَس گیانہٕ پرَکاشس
یَمو ژیُون تمِ جیونتی مُکھت
وِشَمس سنسارٕنس پاشَس
اَبوٚدی گنڈاہ شَتھ شَتھ دِتۍ

"Those who gleam with the luminance of Self are liberated for all times from the cycle of birth and death while they live. Fools continue adding knots by the hundred to the mesh of the attractions of the world."

101.

Sou'mane gaa'run manz yath kan'day,
Yath kan'di da'paan swa'roop nav;
Loob moh tsali tay shoob yi'yi kan'day,
Yath kan'de teez tay sir'ye pra'kash.
JK-32, PNR-59, BNS-139(1), RH-141

स्व मनु गारुन मंज़ यथ कंदे।
यथ कंदि दपान स्वरुप नाव।
लूभ मूह चॖलि तय शूब यियि कंदे।
यथ कंदि तीज़ तय सिरयि प्रकाश।।

سومَنہٕ گارُن منز یَتھ کنٛدے
یَتھ کنٛدِ دَپان سورُوپ ناو
لُوب موہ ژلَہ تے شُوب یِیِ کنٛدے
یَتھ کنٛدِ تیز تے سِریہٕ پرکاش

"With a truthful mind only you can seek Lord inside your body. They call this body 'the truest image of the Self'. Once freed from greed and lust the body becomes truly graceful and emits celestial light like the Sun."

102.

Kus dengi tai kus zaggi?
Kus sar vat're tai'li?
Kus haras puuzyi laggi?
Kus parame'pad maeli?
JK-120, GR-78, BNP-69, PNR-102, RH-135

कुस डिंगि तु कुस ज़गि।
कुस सर वुत्रि तेलि।
कुस हरस पूज़ि लागि।
कुस परम पद मेलि।।

کُس ڈِنگہِ تہٕ کُس زَگہِ
کُس سَر وترٕ تیلہ
کُس ہَرِس پُوٗ زِلاگہِ
کُس پرمہٕ پَد میلہِ

"Who's drowsing and who's alert? Which is the lake that keeps filled to the brim and overflowing with the divine nectar? What should be the choicest offering to the Lord in worship? What stage of prominence should one aspire for to achieve that can lead him to *Supreme- Shiva*?

(102 & 103 are companion poems)

103.

Man dingi te akul zaagi,
Daed'sar panch-yendray watre-tai'li;
Swa-vai'tsaare poane Haras puu'zi laggi,
Param-e-pad tset'naye Shiv maeli.
JK-121, GR-79, BNP-70, PNR-103, RH-136

मन डिंगि तु अकोल ज़ागि।
डॉड्यसर पंचु यंद्रेय वॅत्रि तेली।
स्वव्यचॉरु पोन्य हरस पूज़ि लागि।
परमुपद चीतनायि शिव मेली।।

مَن ڈِنگہ تہٕ اَکول زاگہ
داڈۍ سَر پنچہ یندرے وترٕ تیلی
سووٕ بڑار پونۍ ہرس پوٗزِ لاگہ
پَرمہ پدٕ ژیتنایہ شِو میلی

"The ordinary human mind keeps drowsing but *Supreme-Shiva* keeps alert invariably. Five organs of sense with their energy regenerated by the mighty lake of activated *sahasrara* keep always filled to the brim and overflowing. The water of the purest thoughts is capable to be offered to the Lord in worship. Only the absolute consciousness of the supreme station can lead one to *Supreme –Shiva.*"

104.

Tat've pra'kaash antah vani su paanay,
Vaind Saras'wati Ganga Yaman;
Sangam ye'man bendh sui naad zan,
Suiy dep'zay she'za kray.
BNS-40(I)

तत्त्व प्रकाश अंतः वनि सु पानय।
वेन्द सरस्वती गंगा यमन।
संगम यिमन बोन्द सुय नाद ज़न।
सुय दुप्यज़ि सहज़ क्रय।।

تَتوٕ پرکاش اَنتہ وَنہِ سُہ پانے
وٕند سَرسوتی گنگا یَمَن
سنگم یَمَن بٕنٛد سُوی ناد زَن
سوئے دپزٕے سہزٕ کرٕے

"The Lord Himself shows the light of awakening to the seeker concentrating at the point between his eyebrows, the confluence of *Ganga, Yamuna* and *Sarswati* in his own self. The eternal union becomes both the source (*Bendh*) and the sound (*Naad*) of the celestial awakening and only such devotion is the truest worship of the Lord."

105.

Yus ha maa'li hai'dem gai'lem mas'khare karyam,
Suy'ha maa'li ma'nas kha'ryem ne zaah;
Shiv panun ye'le anu'grah ka'ryem,
Lu'ke hai'dun gai'lun mai ka'raim kyah.
JK-216, PNR-41, BNS-146(I)

युसहा मालि ह्यड्यम गेल्यम मसखरी कस्यम।	یُس ہا مالہِ ہسڈٕم گیلٕم مَسخرٕی کرٕم
सुय हा मालि मनस खस्यम न ज़ांह।	سُے ہا مالہ مَنس گَھرٕم نہ زٕاہ
शिव पनुन यलि अनुग्रह कस्यम।	شیوٕ پُنُن ییلہِ اَنوگرہہ کرٕم
लूकु ह्यडुन गेलुन म्य कस्यम क्याह।।	لُوکہٕ ہسڈُن گیلُن مےٚ کرٕم کیاہ

"I do not at all deride one who mocks me with mimicry or jeers and jibes because such an action is the result of his sheer ignorance. If I enjoy the grace of my Lord how would such mockery of people disturb me?"

106.

Kuni’rey bo’zakh kune no ro’zakh,
Kuni’ran kur’nam hu’ney akaar;
Kunuy aa’sith doen hund rang gome,
Su bay'rang gome ka’rith rang.
JK-124, BNS-47(II)

कुन्यरय बोज़ख कुनि नो रोज़ख।
कुन्यरन कोरनम हुनि-आकार।
कुनुय ऑसिथ द्वन हुन्द रंग गोम।
सु बेरंग गोम करिथ रंग।।

کنٛرٕ اَے بوزَکھ کنٛہٕ نو روزَکھ
کنٛرِن کوٚرنَم ہنٛنی آکار
کنٛئے آستھِ دون ہنٛد رنگ گوم
سُہ بیرنگ گوم کرٕتھِ رنگ

“Once you understand the essence of oneness your personal self is finished! It has turned me into nothingness. Though He is one and alone, I am caught in the thought of two. I am also caught in His wondrous forms and colours though strangely He is without any.”

107.

Tsya'th amar-pathe thev'zay,
Ti trae'vith laggie zuu'ray;
Tate tse no shenk'zi sandaer'zay,
Dwade-shur ti kwo'sch no muu'ray.
JK-53, GR-70, BNP-79, PNR-157, RH-89

च्यथ अमर पथि थॉविज़े।
ति त्रॉविथ लगिय ज़ूरे।
तति चु नो शेंक'ज़ि संदॉरिज़े।
द्वद शुर ति क्वछ नो मूरे।।

ژٕتھ اَمر پَتھ تھوٕی زے
تہٕ ترأوِتھ لگی زوٗرے
تَتہ ژٕ نو شینک زِسَند أرزے
دوٕدٕ شُر تہٕ کو چھ نو مُورے

"Discipline your thoughts on the eternal path that leads to immortality. If left free they will grow into demons. But gain courage, the thoughts are like suckling babies who keep restless and crying for milk every now and then even in their mother's lap."

108.

Tra'ye nean'ge sarah saer sa'ras,
Ake nean'ge sa'ras ar'shas jaay;
Ha're mo'khe kaun'sare akh sum sa'ras,
Sa'ti nean'ge sa'ras shi'nya kaar.
JK-115, GR-50, BNP-58, PNR-112, RH-131

त्रेयि न्यंगि सराह सर्य सरस।	ترییہ نینگہِ سَراہ سرٔی سَرَس
अकि न्यंगि सरस अरशस जाय।	اَکہِ نینگہِ سَرَس اَرشَس جائے
हरम्वखु कौंसर अख सुम सरस।	ہَرموکھ کونژر اَکھ سُم سَرَس
सति न्यंगि सरस शिन्याकार।।	سَتہِ نینگہِ سَرَس شیونیاہ کار

"Three times did I see the cosmos as a lake filled to its brim and overflowing its shores. Once I saw it rising high up into the skies. I also saw a connecting passage bridging the lake from the mount *Har'mukh* to *Kounsar* springs. Seven times did I see the lake with no water in it, reduced to its state of nothingness!

109.

Tsa'mar cha'ther rath singh'aasan,
Ah'laad naa'tye-ras tuuli-pra'yank;
Kyaah mae'nith yate s'thaer aase'waen,
Kave zana kae'sy mar'nech shainkh!
JK-12, GR-73, BNP-94, PNR-41, RH-143

चामर छुत्र रथ सिंहासन।
आह्लाद नॉट्यरस तूलु प्रेंख।
क्याह मॉनिथ यति सिथिर आसु वॅन्य।
कवु ज़न कॉसिय मरनुन्य शेंख।

ژامَر چھتر رَتھ سِمہاسَن
آہلادناٹۍ رَسَ ٹُولۍ پَرَینک
کیاہ مأنِتھ یتِہ سِتھِر آسہِ وٲنۍ
کٔو زَن کأسی مَرنٕ شینکھ

"A royal hand-propelled fan, sunshade canopy and a chariot, merry revelries, delights of the theater and a royal bedstead with soft cotton fillings! Do you think they can last ever for you? Which of them do you think would dissipate the fear of death?"

110.

Bhan goe'l te pra'kash aa'v zuu'nay,
Tsan'der goe'l te mou'tuy tsey'th;
Tsey'th goe'l te kenh-te no ku'nay,
Gaey Bhoor-Bhawaah-Swah vaiserzith kyeth.
JK-8, GR-9, BNP-45, PNR-124, RH-73

बान गोल तु प्रकाश आव ज़ुने।
चुंदुर गोल तु मोतुय च्यथ।
च्यथ गोल तु केन्ह ति ना कुने।
गय भूर भवह स्वह (भूर्भवः स्व)
व्यसरज़िथ क्यथ।।

بان گۆل تہ پرٛکاش آوزۆ نے
ژٔندر گۆل تہ موتوئ ژتھ
ژتھ گۆل تہ کیٛنہ تہِ نا کٔنے
گے بھور بھوہ سواہ ویٔسر زِتھ کیتھ

"When the sun sets away moon is illuminated. When the moon disappears, mind (consciousness) is awakened. But when mind too dissolves everything fades away and nothing remains. The three words depart at last. In fact everything is wonderfully absorbed in the supreme consciousness."

111.

Shiv chhee thali thali ro'zaan,
Mow zaan heu'nd te musal'maan;
Truk-ai chhuk te pa'nun paan par'zaan,
Soi chai sahi'bas zae'ney zaan.
JK-56, PNR-215, BNS-60(I), RH-104

शिव छुय थलि थलि रोज़ान।	شِو چھےِ تھلِہ تھلِہ روزان
मव ज़ान ह्योंद त़ु मुसलमान।	مَو زان ہیٖوند تہٕ مُسلمان
त्रुकय छुख त़ु पनुन पान परज़ान।	ترُک اے چھُکھ تہٕ پنُن پان پَرزان
स्वय छय साहिबस ज़ॉनी ज़ान।।	سوئے چھےَ صاحبَس زأنی زان

"The presence of *Shiva* can be felt everywhere, in every object and creature. How stupid --- to discriminate between individuals -- Hindus and Muslims! If you are truly sensible recognize your own self. It'll help you achieve the eternal truth --- the *Supreme-Lord*."

112.

La'lith la'lith wad'day bo va'ai,
Tsei'ta moo'hech pe'yee maai;
Roo'zey ne pate loh lang'rech tsh'aay,
Nize-sworoop kyah mo'thuy haai.
JK-2, GR-67, BNP-14, PNR-12, RH-5

लुलिथ लुलिथ वदय बोह वाय।
च्यत्ता मुहुच प्ययिय माय।
रोज़िय नु पतु लोह-लंगरुच छ़ाय।
निज़ स्वरुफ क्याह मोठुय हाय।।

لٲتھ لٲتھ وَدے بوٚ وآے
ژیتا موٗہچ پیٚیی مائے
روٗزی نہٕ پتہ لوہ لنٛگرٕ چ ژھائے
نِزٕ شوروٗپ کیاہ مٔوٗٹھے ہائے

"I will weep and weep bitterly for you, my mind! The world has caught you strong in its spell! You cling to it so tenaciously, though none of the things that you so love would like to go with you in your death. Alas! You have forgotten your real Self?"

113.

Kyah bo'dhu'kh mu'ha bha'va su'dre da're,
Swo'th lu'rith pe'yiy ta'ma pank;
Yama baath kara'nay kaa'il chora'dare,
Kawa zana kae'siy mara'nenn shank.
JK-13, BNP-95, BNS-84(I), RH-144

क्याह बोडुख मूह भवु सॅद्र दरे।
सोथ लूहरिथ पयॅयिय तमु पंक।
यमुबाठ करनय कॉल्य छोरदारे।
कवु ज़न कॉसिय मरनुञ शङ्क।।

کیاہ بۆ ڈُکھ موہ بھوٕ سوٗدرٕ درَ ے
سۆتھ لُو رِتھ پٮ۪ئیٔ تَمہٕ پنک
یَمہٕ باٹھ کرٕ نَے کأل چھورٕ درَ ے
کَوٕ زن کأسی مرنٕز شنک

"Why have you sunk deep in the sea of the delusion of this world? You have broken the embankment of your security and fallen into the morass of shadows? At the appointed time the aids of Yama will drag you mercilessly bleeding to death. Who can dissipate your dread of death?"

114.

Tse naa bo naa daiye naa dhyaan,
Gai paa'nay sarva-kryai ma'shith;
A'nyav dyu'thukh keu'tsh na an'vay!
Gai sath layi par-pashith.
JK-136, GR-49, BNP-47, PNR-99, RH-116

चुह ना ब्वह ना ध्येय ना ध्यान।	ژٕ نا بو نا دِے ئیہ نا دھیان
गव पानय सर्व क्रय मशिथ।	گَو پانے سَروٕ کرٕ ے مٲشِتھ
अन्यव डयूंठुख केंछ़ ना अनवय।	اَنیوٚ ڈیُوٹھکھ کینژھ نا اَنوے
गय सथ लयि पर पशिथ।।	گےٚ سَتھ لَیہ پَر پشِتھ

"Neither you nor I; neither the object nor the meditation! Even the 'all creator' is lost in His dreams. The ignorant turns blind to the affinity or support from above whereas the awakened become one with Him and are carried away along His wave of brilliance!"

115.

Aa'tshyan aai te ga'tush'un ga'tshey,
Pa'kun ga'tshey daen ky'ho raath;
Yo're aay te turiy ga'tsh'un ga'tshe,
Kenh-nate, kenh-nate kenh, nate kyah
JK-7, GR-19, BNP-78, PNR-4, RH-8

अछ़यन आय तु गछुन गछ़े।	اَژھِن آئے تہٕ گژھُن گژھے
पकुन गछ़े द्यन क्यो राथ।	پکُن گژھے دٕہن کیٛا وراتھ
योरय आयि तु तूर्य गछुन गछ़े।	یورے آئے تہٕ تۄری گژھُن گژھے
केंह न तु, केंह न तु केंह, नतु क्याह।।	کینٛھ نتہٕ کینٛھ نتہ کینٛھ نتہٕ کیاہ

"We've been coming and going for ever. We're on move day and night, repeating returns unendingly! We come from somewhere and again return somewhere. There's surely something mysterious that we need to know. All this cannot be total nonsensical."

116.

Gaatu'lah akh vu'chum bwa'che sae't ma'raan,
Paen zan ha'raan poh'ne vaa've la'h;
Nyesh'bodh akh vu'chum vaa'zas maa'ran,
Tane Lall boe praa'raan tshy'nyam ma praah.
JK-9, GR-83, BNP-2, PNR-6, RH-31

गाटुलाह अख वुछुम ब्वछि सुत्य मरान।
पन ज़न हरान पोहनि वावु लाह।
न्यशबोद अख वुछुम वाज़स मारान।
तनु लल बो प्रारान छ्यन्यम ना प्राह।।

گاٹلاہ اَکھ وُچھُم بوچھِ ستؠ مران
پَن زن ہَران پوہنہِ واوِ لہ
نیشؠ بوداَکھ وُچھُم وازَس ماران
تنہٕ لل بوٚ پرٲران ژھینم ناپرٛاہ

"I saw a very wise man starving to death, like a dead leaf shedding off a leafless tree with the cold wind of winter. Again I saw a cook brutally mistreated by his whimsical master; since then I, Lalla, anxiously await my deliverance from the lure of this life."

117.

Haa tse'tta kava chuy loug'mut par-mas,
Kava goe'y ap'zis pa'zyuk bro'nt;
Dushi'boez vash kor'nakh par dar'mas,
Yina gatsh-ne zyena-mara'nuas kront.
JK-14, BNP-15, PNR-86

हा च्यता कवु छुय लोगमुत पर-मस।
कवु गोय अपज़िस पज़्युक ब्रोंथ।
दुशि बोज़ वश कोरनख पर-धर्मस।
यिनु गछनु ज़्यनु मरनुन क्रोंत।।

ہا ژیتا کوٚ چھےٚ لوٗگمُت پَرمَس
کوٚ گوٚوے اَپزِس پَزیُک بٔرونت
دِشہ بوٚزوَش کوٗرنَکھ پَر دھرمَس
یِنہٕ گژھنہ زینہ مَرنَس کرٛونت

"How foolishly you dote upon a stranger and an enemy! He is not your love. You have selected falsehood for the truth? Your ignorance is misleading you. You've got lured to the glamour of this life and stringed yourself to this unending wheel of birth and death!"

118.

Tsar'mun tsa'tith di'teth paene paa'nas,
Tyu'th kyah wa'vyoth te fu'lle, hey suy;
Mu'dhas wop'dish gow ryuu'nz du'matas,
Kani dan'das gore aa'prith rov.
JK-16, GR-66, PNR-156, RH-40

चऱमुन चऱटिथ दितिथ पन्य पानस।
त्युथ क्याह वव्योथ तु फोलिही सुय।
मूढस व्वपदीश गय रींज्य डुमटस।
कनि-दान्दस गोर आपरिथ रोव।।

ژرمُن ژٹتھ دِتتھِ پنٛز پانس
تیُتھ کیاہ وَویوتھ تہٕ پھۄلہِ ہی سُوے
مُوڈس ووپدیش گۓ ریٛنزی ڈُمَٹس
کنہِ داندس گور آپرِتھ روو

"You've pegged your body hide on to the ground. What seed have you sown that will bear you fruit? But to counsel a fool is like throwing a stone pebble on a huge domelike structure or feeding a stone bull with sweet molasses. Both serve no purpose!"

119.

Ni'yam karyoth gar'bha,
Tse'tas kar-ba pay'yee;
Mar'ne bron'thei mar'ba,
Marith mar'tabe huu'ree.
JK-17, GR-87, PNR-200

नियम कर्‍योथ गरबा।	نَیم کریوٗتھ گَر با
च़्यतस करबा प्ययिय।	ژٕتَس کَر باپیٔی
मरनु ब्रोंठय मरबा।	مَرنہٕ برونٛٹھے مَر با
मरिथ मरतबु हुर्‍यि।।	مرِتھ مَرتبہٕ ہُری

"You had taken a pledge in your mother's womb, never to re-enter there! Will you keep it or not? You better die to the desire of the world right away? It'll make you glorious even after your actual death."

120.

Tsaale'ne chyai vuz'malle te tra'ttay,
Tsaa'lun chu mand'nyan gatte'kaar;
Tsaa'lun chu pan panun kadun gra'tai,
Haitta maa'li san'tosh wai'tee paa'nai.
JK-28, BNP-5, PNR-196, RH-90

चालनि छय वुज़मलु तु त्रटय।
चालुन छु मन्द्यन्यन गटुकार।
चालुन छु पान पनुन कडुन ग्रटय।
ह्यतु मालि संतोश वाति पानय।।

ژالنہٕ چھےٚ وُزٕملہٕ تہٕ ترَٹے
ژاُلنُ چھُ مندِنٕن گٹہٕ کار
ژاُلُن چھُ پان پنُن کڑُن گرَٹے
ہیتہ مالہِ سَنتوش وآتی پانے

"Patience is rewarding in the way to awakening. Withstand shocks like lightning and thunder. Bear pitch darkness at noon. Grind yourself through a grinding mill. Be patient in all conditions. Lord will sure respond and fulfill your wish."

121.

Raa'zas bae'j yaem kar'tal tyaej,
Sorgas bae'j chyue ta'ph tai daan;
Saehzas bae'j yem gware-kath pae'j,
Paap-poene bae'j chyue pan'nuy paan.
JK-22, GR-62, BNP-25, PNR-176, RH-96

राजस बॉज येम्य करतल त्यॉज्य।
स्वर्गस बॉज छुय तफ तय दान।
सहज़स बॉज येम्य ग्वर् कथ पॉज्य।
पाप प्वन्य बॉज छुय पननुय पान।।

راجَس بأج یمٕ کرتَل ژیأج
شورگسَ بأج چھے تپَھ تے دان
سہزس بأج یمٕ گورٕ گَتھ پأج
پاپہٕ پٕونی بأج چھے پَنُوی پان

"To be a successful king one must raise a sword. To secure heaven one should observe deep penance and give away plenty of alms. To achieve awakening of self one should follow the directions of a Master (Guru). To balance virtues and sins one should consult his Self."

122.

Laz kae'sey sheet ne'vai'rey,
Tryan zal ka'raan aa'haar;
Ye kaem vope'deesh ko'rui huut ba'tta,
A'tsee'tan wa'ttas sa'tsee'tan dyun aa'haar.
JK-65, BNP-93, PNR-178, BNS-131(I)

लज़ कॉसिय शीत न्यवॉरिय।
त्रन ज़ल करान आहार।
यि कुम्य व्वपदीश कोरुय हूट बटा।
अचीतन वटस सचीतन द्युन आहार।।

لَز کأسی شیٖت نوِ أری
ژٕرن زَل کران آہار
یہ کٔمۍ ووپدیش کوٚرُئے ہٹہٕ بٹا
اژیٖتن وَٹس سَژیٖتن دیُن آہار

"It (a sheep) provides you fabric wool to cover your shame and save you shiver in cold. And the poor creature feeds merely on grass and water. Who advised you, O crooked pundit, to slaughter a living sheep as a sacrifice unto a thing of stone? What an unjust act!"

123.

Tre'she bo'che mo kreshe'na'vun,
Yaaen che'pe taaen sanda'run deah;
Phreth chone da'run te pa'run,
Kar vop'karun soye chay kray.
JK-34, PNR-113, BNS-135(I), RH-59

त्रेशि ब्वछि मो क्रेशुनावुन।
यान्य छ्ययिह तान्य संदारुन दीह।
फ्रठ चोन दारुन त पारुन।
कर व्पकारुन सोय छय क्रय।।

تریشہ بوچھ موکریشہٕ ناوُن
یانٛ ژھیٚیہِ تانٛ سنداٗرُن دِیہہ
پھرٛٹھ چون دھارُن تہ پارُن
کرٛ وو پکارُن سوئے چھےٚ کرٛیٚے

"Don't torture your body by refusing it food and drink to appease gods. Feed it whenever it needs. Hell with expensive clothes and delicious foods, these can't make you better. Help others in their need, there is no better worship!"

124.

Tyo'th mo'dur tai myuu'th za'har,
Yas yut tshu'nukh jat'ne bhaav;
Yaeme yatsh ka'rey kal tay kahar,
Sui ta'th sha'har waa'tith pyow.
JK-20, PNR-195, BNS-136(I), RH-34

टयोठ मोदुर तय म्यूठ ज़हर।
यस यूत छुनुख जतनु बाव।
येम्य यछ़ कुरॅय कलॅ तु कहर।
सु तथ शहर वॉतिथ प्यव।।

ٹیوٚ ٹھ موٚ دُر تے میُوٹھ زَہر
یَس یُوت ژھُنُکھ جتنٕ باو
یمۍ یُتھ کرٕ ے کَل تے قہَر
سُوی تَتھ شہر وأتتھ پیوٚ

"Bitter is sweet and sweet bitter like poison. It is what your tongue wants! One who has overcome desire of the world can tell you better. Have courage! Those who work hard day in and day out reach that city at the end of the day."

125.

Tsha'la tsitta vwan'das bhyai mo bar,
Chone tsee'nith ka'raan paa'nay a'naad;
Tse kave zanenya khyod hari, kar
kee'val ta'sun'duy taa'ruk naad.
JK-29, BNP-22, GR-72, PNR-67, RH-97

चलु च्यता व्वंदस भयि मो बर।
चोन चि़न्थ करान पानय अनाद।
च्यह कवु ज़नुन्य क्ष्वद हरि, कर।
कीवल तसुंदुय तारुक नाद।।

ژَلہ ژِتا وونَدس بیَہ مو بَر
چون ژِینتھ کران پانے اَناد
ژےٗ کوہ زَننۍ کھیوٗد ہَرِ کر
کیول تسُند تارُک ناد

"Restless mind, don't stain your heart with fear. The eternal Lord is always there to look into and address your sincere wishes. The question is how you get over the cycle of birth and death! So call out to Him to take you across."

126.

Yava taer tsae'li tim am'bar hae'taa,
Khyod yave galle tim aa'haar te ann;
Tsey'ta swa-par vey'tsaa'ras pye'taa,
Tshen'tan yi dih van-kaavan.
JK-33, GR-28, BNP-81, PNR-174, RH-80

यवु तुर चलिय तिम अम्बर ह्यता।
क्ष्वद यवु गलि तिम आहार तु अन्न।
च्यता स्व-पर व्यचारस प्यता।
छुनतन यि दिह वन कावन।।

یَو ترٕ ژٕلِ تَم اَمبٔر ہیتا
کھیوٗد یَو گلہِ تَم آہار تہٕ اَن
ژیتا سٕو پَر وِچارس پیتا
ژھنتَن یہ دِہ وَن کاوَن

"Wear just enough to save you from cold, eat just enough to relieve you from hunger! O mind, devote yourself to the realization of the Supreme! That's the truest purpose of your life. This body is simply food for the jungle crows to feast upon!"

127.

Athe ma-baa tra'vun ye khar baa,
Luke henz kon'ge vaaer khya'yee;
Tati kus baa dae'rey thar baa,
Yate nanes kar'tal pya'yee.
JK-35, GR-88, PNR-181, BNS-141(I), RH-83

अथ् मबा त्रावुन यि खर बा।
लूकॅ हुंज़ क्वंगु वॉर ख्ययी।
तति कुस बा दॉरिय थर बा।
येति ननिस करतल प्ययी।।

اَتھ مَہ باثراوُن یہ خرَ با
لُوکہِ ہنژ کونگِ وأر کھیٚیی
تتہِ کُس باداأری تَھر با
ییٚت نٔنِس کَرتل پیٚیی

"Do not let your mind, the ass, go astray and enter to feast upon the saffron crop of your neighbor's field. Who will save it from the merciless beatings and sword cuts that he'll get for the trespass? No other will bare his back to receive the punishment, not any of your near and dear!"

128.

Maa'rukh maare-bhuth kaam krood loobh,
Na-te kaan ba'rith maar'nai paan;
Manay khen dikh swa'vai'tsaar sham,
Vi'shai ti'hund kyah kyuth dur zaan.
JK-37, GR-71, BNP-82, PNR-169, RH-84

मारुख मार-बूथ काम क्रूध लूभ।
नतु कान बॅरिथ मारनय पान।
मनय ख्यन दिख स्वव्यचारु शम।
विशय तिहुंद क्याह क्युथ दोर ज़ान।।

مائُرکھ مارِ بُوتھ کام کرُدھ لُوب
نتہٕ کان بَرِتھ مارِنے پان
مَنے کھیٚن دِکھ سوویژار شَم
وِشے تِہُند کیاہ کیٚوتھ دوٗر زان

"Just overpower the worst human emotions -- Lust, anger and greed, the murderous demons or they'll shoot and kill you for sure. You cannot kill them ordinarily, feed them on self restraint and pure thought so as to get starved for their logical food and die a natural death."

129.

Ra'ze ham'se aa'sith sap'dukh kou'luy,
Kus'taan tso'luy kyah'taam hai'th;
Gra'te gow ban'd tai gra'tan hyot go'luy,
Gra'te wole tso'luy phal'phoul hy'eth.
JK-108, GR-86, PNR-177, BNS-37(II), RH-21

राज़हमस ऑसिथ सपदुख कौलुय।	رازٕ ہٕمس آسِتھ سَپدُ کھ کوٗلُے
कुसताम चोलुय क्याहताम ह्यथ।	کستام ژولوئ کیٛاہ تام ہیٚتھ
ग्रटु गव बंद तय ग्रटन ह्योत गोलुय।	گرٛ ٹہ گو بند تہ گرٛٹَن ہیٛوت گوٗلُے
ग्रटॅवोल चौलुय फल फोल ह्यथ।।	گرٛ ٹہ وول ژوٗلُے پھَل پھوٗل ہیٚتھ

"What has become of you? You were just singing like a royal swan! Who took away your voice and agility? The grinding-mill inside you seems to have choked with grain and the miller ran away with the essential grains leaving you helpless."

130.

Kenh chey ne'ndri-ha'tee wu'dee,
Ken'tsan wu'deyn nae'sar pe'yyee;
Kenh chiy sa'naan karith te a'puttee,
Kenh geyh ba'zith ti a'kryey.
JK-112, GR-32, BNP-89, PNR-106, RH-124

कोंह छिय न्यंदरि हती व्वदी।
केंच़न व्वद्यन न्यसर प्ययिय।
केंह छिय स्नान करिथ ति अपूती।
केंह गोह बज़िथ ति अक्रयी।।

کیٛنہ چھی نٮ۪ندرہ ہتی وودی
کیٛنژن وودٕن نٮ۪سر پیٚیی
کینہہ چھی سٕنان کرِتھ تہ اَپُتی
کیٛنہ گیہہ بزِتھ تہٕ اکرٕیی

"Some who appear sleeping are wide awake. Some who are wide awake are actually in deep sleep. Some who take dips regularly in holy waters are still unclean. Some who seem busy householders are detached from the world."

131.

Shish'ras wuth kus ra'ttay,
Kus bwo'kay ra'ttay waav;
Yus paan'tsh yind'ray tse'tith tsa'tte,
Sui ra'ttay gattay rav.
JK-63, BNP-34, PNR-184, BNS-53(II), RH-120

शिशिरस वुथ कुस रटे।
कुस ब्वके रटे वाव।
युस पांछ यंद्रेय च्यलिथ चटे।
सुय रटे गटे रव।।

شِشرَس وُتھ کُس رَٹے
کُس بوکے رٹے واو
یُس پاژ یندرے ژِلتھ ژَٹے
سُے رَٹے گٹے رَو

"Who can stop with bare hands dribbling wintry frost below an overhanging rooftop? Who can cup fast-blowing wind in his two clenched hands? One who has reined in his five senses can sure do it. He can even pull away sun from the midnight sky."

132.

Tul-katur shi'sher gaen't shine-mani te shrani,
Byon-byon sap'ney yem paanch;
Wimar'shuk poore yali khasi ra'w,
Sa'mith sariney ku'nuy gow.
BNS-55(II)

तुलकतुर शिशर-गॉंठ शिनु-मानि तु श्रानि।	ٹلہٕ کٔتُر شِشَر گانٹھ شِنہٕ مٲنہٕ تہٕ شرٛانہٕ
ब्योन ब्योन सॉपंन्य यिम पांच़।	بوٗن بوٗن سیٚپٕن یم پاژ
व्यमर्षुक पूरि यलि खसि रव।	وِمَرشُک پوٗر ریٚلہٕ کھسہٕ رَو
समिथ सारिनुय कुनुय गव।।	سٕمِتھ سارِنی کنُوئے گو

"Water assumes various shapes in freezing cold -- Ice-spreads on freezing water, icicles, falling snow, snowstorm and avalanches. This is also true of worldly people. Like water when the sun of awakening falls on them they too move back to their original shape."

133.

Tante'r galle tai man'the'r mwo'tsay,
Man'ther goe'l tai mwo'tuy tsey'th;
Tsey'th goe'l tay kenh'ti na ku'ne,
Shu'nyas shu'nyaah mii'lith gav.
JK-89, GR-11, BNP-41, PNR-115, RH-74

तंथुर गलि तय मंथुर म्वचे।
मनथुर गोल तय मोतुय च्यथ।
च्यथ गोल तय केंह ति ना कुने।
शून्यस शुन्याह मीलिथ गव।।

تَنتِر گلہ تے مَنتھِر موژے
مَنتھِر گول تے موٚتےٗ ژیٚتھ
ژیٚتھ گوٚل تے کینہ تہ ناکُنے
شُونیس شوٗنیاہ میلِتھ گو

"When the *Tantra* rites fade away with a devotee, oral recitations remain! When these melt away, mind remains! When mind too melts away nothing remains. Everything mingles with the *shunya* and becomes part of *Supreme-Shiva*."

134.

Mu'do kray chay ne dhaa'run te paa'run,
Mu'do kray chay ne rachien kaay;
Mu'do kray chay ne deh san'daa'run,
Sahez vaitsarun chuey op'deesh.
JK-59, PNR-173, BNS-148(I), RH-41

मूढो क्रय छय नु दारुन त पॉरुन।	مُڈ وکرٛ ے چھَے نہ دھائرن تہٕ پائرن
मूढो क्रय छय नु रछिन्य काय।	مُڈ وکرٛ نے چھَے نہ رَچھِنِ کائے
मूढो क्रय छय नु दीह संदारुन।	مُڈ وکرٛ ے چھَے نہ دیہہ سَند ائرن
सहज़ व्यचारुन छुय व्वपदीश।।	سہز ویژائرن چھُے وو پدیش

"O fool, you cannot reach God by observing fasts and ceremonial rites or providing for himself bodily comfort and ease. The only right guidance in this connection is to focus on Self."

135.

Maa'rith paan'ts buu'th tim phal-haend,
Tse'tan daan'e wa'khur khai'th;
Tadaey zaa'nakh parm pad tshend,
Hishey khush-kho'wur ti kha'ith.
JK-60, GR-77, PNR-127, BNS-143(I), RH-20

मॉरिथ पाच़ बूथ तिम फल हुंड्य।
च़ीतन दानु वखुर ख्यथ।
तदय ज़ानख परमु पद चुंड्य।
हिशी खोश खोवुर ति ख्यथ।।

مارِتھ پانژھ بھوتھ تِم پھَل ۂنڈی
ژیتن دانہٕ وَکھُر کھیتھ
تدے زانکھ پَرم پَد ژنڈی
ہِشی کھۆش کھووُر تہِ کھیتھ

"Kill your five sinful inherent instincts, as they are fat rams meant for sacrifice. Feed them intensively on the grains of mental awareness before taking them to the altar. But for such break away from rules you need the right passwords to approach the *Supreme*."

136.

Mu'dhe zaa'niith pa'shith ti kour,
Koel shrutu'vun zadd-ruupi aas;
Yus yee da'pey tas tee boz,
Yo'hoy chuy tattva'vidis a'bhyaas.
JK-40, GR-20, BNP-10, PNR-170, RH-94

मूढ ज़ॉनिथ पशिथ ति कोर।	مُڈٕ زاَنِتھ پشِتھ تہٕ کوٗر
कोल श्रुतवुन ज़ड रूपी आस।	کوٗل شُرٕ تہٕ وُن زڈٕ روٗپی آس
युस यि दपिय तस ती बोज़।	یُس یہٕ دٕپی تَس تی بوز
योहुय तत्व व्यदिस छुय अब्यास।।	یوہُے تَتٕو ویدِس چھُے اَبھیاس

"Be a fool though you are wise; deaf, though you hear well; dumb, though you speak well; feigning total nonsense and lacking all judgment! Be capable to face politely and patiently all situations with a smile! This will sure lead you to realization."

137.

Muddas gya`nech kath no wain`zay,
Kha`ras gour de`ne rai`vee doh;
Sai`ki shaa`thas byol no vav`zay,
Kom-yaajan rai`vee teel.
JK-18, BNP-9, PNR-172, BNS-149(I), RH-126

मूढस ज्ञानुच कथ नो वनिज़े।
खरस गोर दिनु रॉविय दोह।
स्यकि शाठस ब्योल नो वुविज़े।
कोम याजन रॉवी तील।।

مُڈَس گیانِچ کَتھ نوٕ وَنِزے
خَرَس گور دِنہٕ رأوی دوہ
سیَکِہ شاٹھس بیٛول نو ووٕی زے
کوٚم یاجَن رأوی تیٖل

"Don't waste the wisdom of divinity on a fool; he won't learn. Don't waste a day feeding an ass on the molasses; it won't like. Don't sow seeds in a sandy river bed; these won't spring up. Don't waste oil in making bran cakes; these won't roll.

138.

Mu'ddas pra'nun chui moi-waal tsya'dun,
Mu'ddas pra'nun chui mo're dyun koh;
Mu'ddas pra'nun chui saman'dar puu'run,
Mu'ddas pra'naan rae'vee doh.
JK-179, PNR-171, BNS-150(I)

मूढस प्रनुन छुय म्यव वाल च़्यदुन।
मूढस प्रनुन छुय मूरि द्युन कोह।
मूढस प्रनुन छुय समंदर पूरुन।
मूढस प्रनान रॉवी दोह।।

مُڈس پٕرُن چھُ موے وال ژیُدن
مُڈس پرُن چھے مُرِ دیٖون کوہ
مُڈس پٕرُن چھُ سمندر پوٗرُن
مَڈس پٔرنان رأوی دوہ

"You can't kick a fool to spirituality; it'll only waste your full day's work. You can't bore a hole through the length of a strand of hair or lift and throw a mountain to a distance or fill up the depths of ocean with bare hands; it's like that!"

139.

Rut te krut so'ruy pa'zyam,
Ka'nan ne bo'zun a'chan ne baavei;
O'ruk da'pun yai'li won'de wu'zyaim,
Ra'ttan dweep praz'lyam war'zane waa'wai.
JK-42, PNR-25, BNS-151(I), RH-91

रुत तु क्रुत सोरुय पज़्यम।
कनन न बोज़ुन अॅछन नु बावुय।
ओरुक दपुन येलि व्वंदु वुज़्यम।
रत्नदीफ प्रज़ल्यम वरज़न्य वावय।।

رُت نہ کرُت سورؤی پزیم
کنَن نہٕ بوزُن أچھن نہ باوئے
اورُک دَپُن یٖلہ ووندٕ وُزیم
رتن دیپ پرٛزلیٖم ورَزنہ واوے

"Good or bad whatever goes on around, I welcome all. I am unable to see and unable to hear! But a voice inside me speaks that my inner self will glitter as bright as sun and conscience enlighten with the divine grace of awakening despite all winds of distraction."

140.

Aabhyaa's swa'vikaa's layi vo'thuu,
Gaganas swa'gun myu'l same'tsratta,
Shunya goel tai anaa'mai mo'tuu,
Yu'hoy vopa'diish chuy bha'tta.
JK-134, BNP-39, GR-1, PNR-139, RH-114

अभ्यॉस्य सविकास लयि व्वथू।
गगनस सगुन म्योल समु च्रटा।
शून्य गोल तु अनामय मोतू।।
युहय व्वपदीश छुय बटा।।

اَبھیاسی سودیکأسی لَیہٕ ووتھُو
گگنَس سَگون میُول سَم چِرٹا
شیونہٕ گوٗل تے اَنامۓ موٗتُو
یہوٗی ووپدیش چھُے بَٹا

“Through dedicated practice the manifested universe of forms and qualities is lifted and merged in the vastness of the formless void (*shunya*) with a big bang. When the void dissolves perfection remains. That is the right lesson to follow, you knowing Brahmin!”

141.

Dii'va va'ttaa dii'vur va'ttaa,
Pey'thha bwo'na chuy ika'vaath;
Puuz kas ka'rakh huutt bha'ttaa,
Kar ma'nas te pava'nas san'gaatth.
JK-66, GR-17, BNP-55, PNR-162, RH-58

दीव वटा दीवुर वटा।
प्यठ ब्वन छुय यीकु वाठ।
पूज़ कस करख हुटु बटा।
कर मनस तु पवनस संगाठ।।

دِیوٗ وَٹا دیٖوٗر وَٹا
پیٹھ بوٚنٕ چھےٚ ایکہ واٹھ
پوٗزٕ کَس کَرَکھ ہوٗٹہٕ بٹا
کَر مَنَس تہٕ پَوَنَس سَنگاٹھ

"The God before you is a stone; the temple, head to foot is all stone. Whom will you worship O stubborn Brahmin? Why don't you awaken to the reality? Follow my counsel -- exercise control on your mind by uniting it with your life-breath."

142.

Haa man'she kyaa'zi chu'kh vu'thaan sai'ki lawar,
Ami ra'khi haa maa'li pa'kee ne naa'v;
Yi lyu'khoi nara'nan kar'mene re'khe,
Ti haa maa'li hai'kee ne phi'rith kaa'nh.
JK-15, BNS-86(I), GR-107

हा मनष्यु क्याज़ि छुख वुठान स्यकि लवर।
अमि रखि हा मालि पकी न नाव।
यि ल्युखय नारानन करमुनि रुखि।
तिहा मालि ह्यकी न फिरिथ कांह।।

ہامنشہٕ کیٛازٕ چھُکھ وُٹھان سیکہِ لَوَر
اَمہٕ رَکھ ہامالہِ پکٕی نہٕ ناو
یہٕ لِیوکھوئ نارائن گَرمنہٕ رکھِ
تہِ ہامالہِ ہیٚکی نہٕ پھِرتھ کانہہ

"O man, why are you twisting a rope of sand? Do you think it can tow your boat on the murky water of this ocean of existence? Whatever course the Lord has charted for you cannot be altered in any case."

143.

Nav trop'rith te dah shum'rae'vith,
Ka'him ra'tith ku'nui zaan;
Du'bari tsong yuth-ne ga'tshi bra'makh,
Ade kati la'bakh par'mai-dhaam.
BNS-10(II)

नव त्रोपरिथ तु दह शोमरॉविथ।
कुहिम रुटिथ कुनुय ज़ान।
दुबरि चोन्गा युथ नु गछ़ी ब्रमख।
अदु कति लबख परमय-धाम।।

نَوٚ ترۄپرِتھ تہٕ دَہ شۄمرٲوِتھ
کہٕم رٕٹِتھ کُنوی زان
دُبھرِ ژونگ یُتھ نہ گژھی بھرمکھ
اَدِ کتہٕ لبگھ پَرمۓ دھام

"Shut your nine doors and suppress the ten (five emotions and five senses). Control your mind, the controller lest it should go astray. Then have little hope of achieving the high station of consciousness."

144.

Parun su'labh te pa'lun dur'labh
Sa'hez gaa'run sikhim te kroo'th;
A'bhyase-kay gane'rai shaas'ter mo'thum,
Tse'tan aa'nand nish'chai go'me.
JK-43, GR-61, BNP-85, PNR-175, RH-129

परुन स्वलब तु पालुन द्वरलभ।
सहज़ गारुन सिखिम तु क्रूठ।
अभ्यासुकि गनिरय शास्त्र मोठुम।
चीतन आनंद निश्चय गोम।।

پَرُن سولَب پالُن دورلَب
سہز گارُن سِکھِم تہٕ کرُوٹھ
اَبھیاسِکہِ گنہِ رَے شاستر موٚٹھم
ژیتن آنَند نیشچے گوم

"It is easy to study scriptures but hard to follow the course shown in them and more strenuous is to realize the divine goals. I lost my scriptures in the thick fog of my practice but it cleared my way to the supreme ecstasy of purpose."

145.

Yuh yeh ka'ram kare pya'trun paa'nas,
Ar'zun bar'zun bayen kyut hyut;
An'tih laagi-rost push'run swo-aat'mas,
Ade yore ga'tshe ture chum hyuut.
JK-49, GR-61, BNP-85, PNR-175, RH-88

युह यिह करम करॖ प्यतरुन पानस।
अरज़ुन बरज़ुन ब्येयिस क्युत ह्युत।
अनति लागि रुस पुशरुन स्वात्मस।
अदॖ यूर्य गछॖ तॖ तूर्य छुम ह्युत।।

یُہہ یہ کَرَم کَرِ پیُترُن پانس
ارزُن برزُن بیَین کیُت ہیُت
اَنتِہ لاگہ رۆ ست پُشرُن سواتمَس
اَدِ یُوری گژھہِ تہ تُوری چھُم ہیُت

"Whatever action I carry out, I'm liable to bear the fruit. Babbling of others is no concern. The ultimate aim of life is to meet the Lord with a clean slate. Then wherever I go I move with a lightness of step."

146.

Hya’th ka'rith raaj pheri-na,
Dith ka’rith tra’pte ne maen;
Luub ve’yna ziiv mari’na,
Zii’van’tay mari tay suy chuy gyaan.
JK-48, GR-12, BNP-86, PNR-35, RH-87

ह्यथ कॅरिथ राज फेरिना।	ہیتھ کٔرِتھ راج پھیرِ نا
दिथ कुरिथ त्रपति ना मन।	دِتھ کرٕتھ ترٔپتی نامَن
लूभ व्यना ज़ीव मरि ना।	لُوب بنِا جیومَرِ نا
ज़ीवंत मरि तॉय सुय छुय ज्ञान।।	زیوَنتٕ مَرِ تے سُے چھُے گیان

“You feel bad ruling a kingdom and equally so when give it away. Once you are free of worldly desire, you are free of this dilemma. It is desirable to be dead to the world and its desire well before you die. Absolute truth of life is to be away from its lure.”

147.

Kheth ti moo'di na kha'ith ti moo'di,
Ade zan gund'nakh kroo'day naar;
Yim haa ma'li handi vopal'haakas peth roo'dey,
Tim haa maa'li ade moo'dee ne zah.
JK-212, BNS-133(I)

ख्यथ ति मूदी न ख्यथ ति मूदी।
अदु ज़न गॊंडनख क्रूदय नार।
यिम हा मालि हन्दि व्पल-हाकस प्यठ रूदी।
तिम हा मालि अदु मूदी न ज़ांह।।

کھیتھ تہِ مُودی نہ کھیتھ تہِ مُودی
اَدہ زن گوٗنڈنکھ کرٛودھے نار
یم ہامالہ ہندِ ووپل ہاکس پیٹھ روٗدی
تَم ہامالہِ اَدِمُودی نہ زانہہ

"Those who eat to excess and those who abstain from food for reasons spiritual, die both. These egotistic mortals are victims of vain pride but the pious who live a simple but virtuous life and live on simple wild forest veggies, live eternally."

148.

Seha'zas sham ta dam no ga'tshay,
Yatsh'i no praa'vakh muktii'dwaar;
Sali'las la'van zan mii'lith gatsh'e,
Toti chuy dur'labh saha'za vey'tsaar.
JK-76, GR-29, BNP-36, PNR-189, RH-44

सहज़स शम त दम नो गछे।
यछि नो प्रावख म्वखती द्वार।
सलिलस लवन ज़न मीलिथ गछ़ि।
तोति छुय द्वरलब सहज़ व्यच़ार।।

سَہزَس شَم تہٕ دَم نو گژھے
ییژِھ نو پرادکھ مُکتی دوٗار
سَللَس لَوَن زن میٖلِتھ گژھے
توتہِ چھُے دورلَب سہزٕ وِژار

"You cannot find the truth simply by practicing asceticism and holding breath. Liberation cannot be achieved only by deep longing for the Lord. You may go into deep thought as salt in water yet it's hard to gain the true knowledge of self."

149.

Yae'm luub man'math madd tsuur mo'run,
Vata-naash mae'rith ti lo'gun daas;
Tamie saha'za Ish'war go'run,
Tamie so'ruy vyun'dun saas.
JK-36, GR-43, BNP-83, PNR-81, RH-85

येम्य लूभ मनमथ मद चूर मोरुन।
वत् नॉश्य मॉरिथ त् लोगुन दास।
तमी सहज़् ईश्वर गोरुन।
तमिय सोरुय व्योन्दुन स्वास।।

یٚمۍ لوٗب مَن مَتھ مَد ژوٗر موٗرُن
وَتہٕ ناأشی مارِتھ تہٕ لوٗگُن داس
تمۍ سہزٕ ایشور گوٗرُن
تمۍ سورُے ویٚوندُن ساس

"One who keeps under control his three potent human instincts -- greed, lust and pride and yet exercises down to earth humility performs the true devotion of Lord. He in real truth views all worldly wealth worthless like ash."

150.

Zal thamwun hutva taer'navun,
Ordava gaman pair'yav tsarith;
Kathe deeni dwad shar'maavun,
Antih sa'kwal kapat tsarith.
JK-113, GR-38, BNP-88A, PNR-160, RH-119

ज़ल थमवुन हुत वा तुरनावुन।
उर्द्ववा गमन पॉयस्यव चरिथ।
काठ दीनि द्वद शरमावुन।
अनतिह सकवल कपट चरिथ।।

زَل تھَمُون ہُتو اہ تیٚرِ ناوُن
ووردوٗ اگمَن پیرِ وژرِٔتھ
کاٹھ دینِہ دود شرماوُن
اَنتِہ سَکوٗل کپٹِہ ژرِتھ

"Stopping flow of a flood of water, cooling down a violent fierce fire, walking up in the air towards sky and milking a wooden cow -- all this is the result of fraud and deceit and any charlatan can do it."

151.

A'vya'tsa'ry po'thyan chii haa maali pa'raan
Yitha tota paraan 'Raam' panja'ras;
Gita pa'raan ta hii'tha la'baan;
Pa'rem Gita to pa'raan cheys.
JK-54, BNP-91, PNR-33, RH-128

अव्यस्चार्य पोथ्यन छिय हो मालि परान।	اَویٚژأری پوٚتھِن چھِ ہامالہِ پَران
यिथ तोत़ परान राम पंजरस।	یِتھ طوطہ پَران رام پنجَرس
गीता परान त़ हिथाह लबान।	گیتاپران تہ ہیٚتھاہ لَبان
प़ुरम गीता त़ परान छ्यस।।	پُٔرم گیتاتہ پَران چھیٚس

"Thoughtless people go on reading sacred scriptures endlessly as a parrot thoughtlessly recites 'ram' 'ram' in its cage. Such people read Holy Scriptures just to make a show of it not for their personal awakening."

152.

Gyaana'maarg chey haaka'vaar,
Di'zeys shama-dama te krai paen,
Lama- chakra-posh praene kraye'daer,
Kheyna-kheyna mwatsi vaaray chha'n.
JK-62, GR-63, BNP-63, PNR-155, RH-65

ज्ञान मार्ग छय हाकु वॉर।	گیانہٕ مارگ چھےَ ہاکہ وأر
दिज़्यस शमदम क्रय पुन्य।	دیزیٔس شمہَ دمہَ کرٕ ے پٔنۍ
लाम-चक्र-पोश प्रॉन्य क्रय दॉर्य।	لامہ چکرٕ پوٗش پرانۍ کرٕ ے دأر
ख्यनु ख्यनु म्वची वारय छेन्य।।	کھێنہٕ کھێنہٕ موژی وارئے چھنۍ

"The path of knowledge is your back yard of green veggies. Pamper it with your calm, self restraint and good deeds. Let the sacrificial goats of past karma browse there freely and get fat. Now the garden is left bare and goats sacrificed leaving you scot free."

153.

Vaakh, Manas, Kwal, Akwal ne attay,
Tsopi Mudri ati ne pravesh;
Rozaan Shiv-Shakt ne attay,
Mwati'yay kunh te suy op'desh.
JK-135, GR-2, BNP-40, PNR-140, RH-115

वाख मानस क्वल अक्वल ना अते।	واکھ مانَس کول اکول نہ اَتے
छ़वपि म्वदरि अति न प्रवीश।	ژھو پہ مُد رِ اَتہ نہ پْر ویش
रोज़ान शिव शक्ति ना अते।	روزان شیو شکھتی نہ اَتے
मौतयय कौंह तु सुय व्वपदीश।।	موتئیے کُونْہہ تہ سُے وو پدیش

"Word, thought, *Kula* and *Akula* do not exist there. The silent meditative process and the yogic postures do not get admittance there. Even *Shiva* and *Shakti* do not abide there. And whatever remains is the truest instruction to be followed ultimately."

154.

Taeri salil khote tai taeray,
Hemi trai gai byan-abyan vimarshah;
Tsetan rav bhati sab samay,
Shiv'mai tsara'tsar jag pashiya.
JK-83, GR-16, BNP-48, PNR-114, RH-103

तॗरि सलिल खोतॖ तय तॗरे।	ترِ سلِل کھۄت تے ترے
हिमि त्रयह गय ब्यन अब्यन विमरशा।	ہمہِ ژرے گئے بێن ابێن وِمَرشا
च़ेतन रव बाति सब समे।	ژیتنہِ رَو باتہِ سَب سمے
शिवमय च़राच़र जग पश्या।।	شِومَے ژراژر زگ پشیا

"Intense cold freezes water into solids-- snow, ice, icicles and the like. When the warm sun rays fall on them, they get back to their liquid state. In the same way when the sunshine of divine consciousness dawns upon man his personal awareness dissolves into divine substance and everything around seems *Shiva*."

155.

Kush posh tel dweep zal na ga'tshay,
Sad'bhav gure kath yus mani he'yay;
Shum'buhas soure naith pan'ne ya'tshay,
Soi dep'zay sehze krai na zyeyay.
JK-67, GR-45, BNP-56, PNR-62, RH-61

कुश पोश तेल द्वीप ज़ल ना गछे।
सदभावु ग्वरु कथ युस मनि ह्यये।
शंभुहस स्वरि न्यथ पनने यछे।
सोय दपिज़े सहज़ु क्रय न ज़्यये।।

کُش پوش تیل دیٖپ زُل ناگژھے
سَد بھاوِ گورِ کتھ یُس مَنہِ ہیٚیے
شمبُہَس سورِنیتھ پَننہِ یژھے
سُے دِپِژے سہزِ اکرٕی نازیٔے

"One who follows in earnest faith the word of his master and meditates on *Shiva* with genuine dedication does not need the *kusha* grass, flowers, sesame seeds, or water for the worship of the Lord. He gains full mental stability and is free from the dread of death."

156.

Yath saras saer-phul na vai'tsay,
That sare sakael poene chan;
Mrag shragal gaend zal haes,
Zain na zain te totey paen.
JK-114, GR-47, BNP-59, PNR-130, RH-130

यथ सरस सुर्य फोल ना व्यचे।
तथ सरि सकुल्य पोन्य च्यन।
मृग सृगाल गुंढ्य ज़ल-हस्य।
ज़्यन न ज़्यन तु तोतुय प्यॅन।।

یَتھ سَرَس سَرِ پھوٚل ناوٚ یڑے
تَتھ سَرِ سَکلی پونٛ چھَن
مٕرگ سرٕ گال گنڈی زَلہ ہستی
زٕن نا زٕن تہٕ توٚتےٚ پٕن

"This vast expansive universe is so small a lake that it can't accommodate even a small mustard seed. But everyday numerous creatures, the deer, jackals, cloud elephants and huge rhinos come to drink its water, and barely born, they die and fall back into it."

157.

Asay ponday zo'say za'may.
Naithey sanan kari tir'than;
Wuhear waer'yas no'nuy aa'say,
Nise chui te pra'zantan.
JK-84, GR-46, BNP-61, PNR-144, RH-72

असे प्वंदे ज्वसे ज़ामे।
न्यथ़ुय स्नान करि तिर्थन।
वुहर्य वुरियस नोनुय आसे।
निशि छुय तु प्रज़ानतन।।

اَسَے پوندَے زوسَے زامَے
نِتھے سَنان گَرِ تیرتھَن
وہرِ وَہَرس نۆنے آسے
نِشہ چھُے تہ پرٛزانتَن

"He laughs sneezes, coughs and yawns with you. He bathes in your thoughts in the holy waters. He remains naked the whole year and walks with you wherever you go. He is so close to you, why don't you see Him?"

158.

Prathey tirthan gatshan sanyaes,
Garan su'dharshan myul;
Tsyata parith mo nyesh'path aas,
Dain'shak dooray dra'mun nyool.
JK-108, GR-36, BNP-62, PNR-39, RH-1

प्रथुय तिर्थन गछ़ान सन्यास्य।
गारान स्वदर्शन म्युल।
च्यता पुरिथ मो न्यशपथ आस।
डेंशख दूरे द्रमुन न्यूल।।

پٕرتھے تیرتھن گڑھان سٕنیاسی
گاران سودرشنہ مُیل
ژِتا پٕرِتھ مو نِشپتھ آس
ڈیشکھ دوٗرِ درٛمُن نیوٗل

"The *sanyasi* (pilgrim) visits various pilgrimage spots one after another seeking his Self. My mind, you know the truth and are still misdirected! The green grass looks greener from a distance."

159.

Par tai paan yeam soem zone,
Yeam hyuh mone dyen kyo rath;
Yemis a'doey man sai'pun,
Tamey dyu'thuy sur'gur'nath.
JK-133, GR-5, BNP-74, PNR-164, RH-109

पर तय पान यम्य सॊम मोन।	پَر تے پان تیمُٔ سۄم زون
यम्य ह्युह मोन द्यन क्यो राथ।	تیمی ہیُو ہ مون دٕن کیہو راتھ
यमिसय अद्वय मन सॉपुन।	تیمی سے اَدُئے مَن سآپُنُ
तमियॅ ड्यूठुय सुरग्वरनाथ।	تمی ڈیوٗنٹھے سُر گو رناتھ

"One, who views himself and others with equality, keeps composure both on the days of joy and nights of sorrow and whose mind is awakened to the thoughts of the non-duality of purpose has in the true sense seen Lord face to face."

160.

Lal bo drayas lola'ray,
Tsan'daan lusum dyen ky'ho rath;
Wuchum pandit pan'ne ga'ray,
Syue mei rot'mas nech'tur te saath.
JK-97, GR-3, PNR-43, JPNS-26, RH-13

लल बो द्रायस लोलुरे।
छ़ान्डान लूसुम द्यन क्योह राथ।
वुछुम पंडिथ पनुने घरे।
सुय म्य रोटमस न्यछतुर तु साथ।

لَل بوۄ رایَس لولہ رے
ژھانڈان لُوسُم دۄن کیٚہو راتھ
وُچھُم پئنڈتھِ پَننے گرے
سے مۓ روٹمَس نچھتر تہٕ ساتھ

"Mad in His love, I Lalla, set out in His search! I strayed several days and nights. Turning back at last I found the Pundit (my Lord) in my own house, my heart; and the occasion proved a brilliant moment of my life."

161.

Azapa gaytrai hamse hamse zapith,
Aham trai'vith suy ade rath;
Yaem trov aham suy rood panai,
Boh na aasum chuy wop'deesh.
JK-168, BNP-73, PNR-146, BNS-22(I)

अज़पा गायत्रय हमसु हमसु ज़पिथ।
अहम त्रॉविथ सुय अदु रठ।
येम्य त्रोव अहम सुय रूद पानय।
बो नु आसुन छुय व्वपदीश।

اِزپا گائتری ہمسہ ہمسہ زٔپِتھ
اَہم ترأوِتھ سُے اَدِ رَٹھ
یمٕ ترٛوواَہم سُے رُوٗد پانے
بو نہ آسُن چھُے وو پدیش

"You should do the *jaap* of '*gaytri mantra*' with your every flow of breath and renounce all traces of ego (*ahankaar*). The repudiation of ego (or I-ness) is the basic condition for being one with the Lord so negativism of self is the absolute word."

162.

Kalan kaala-zaale youd'vai tsey goel,
Van'deve gah va van'diva van'vaas;
Zaenith sarve gath prabhu amol,
Yuthey za'nakh tyu'thuy aas.
JK-110, GR-64, BNP-77, PNR-147, RH-123

कलन काल-ज़ॉल्य योदवय चयय गोल।	کَلَن کالہٕ زألی یۆ دوَے ژئے گۆل
व्यंदिव गेह वा व्यंदिव वनवास।	ۆینِدۍ گہٕہ وا وینٛد و وَنواس
ज़ॉनिथ सर्वगथ प्रभू अमोल।	زأنتھ سَرٕ وگَتھ پۭرٕ وبھُوا اَنمول
युथुय ज़ानख त्युथुय आस।।	یُتھے زانکھ تیُتھے آس

"If you have cut the threads of the web of worldly desire; whether you are a householder or a *sanyasi* does not matter. You'll experience the all-pervasive and purest of the pure presence of Lord and also assume the same state or condition as you imagine."

163.

Shiv Shiv karan hamse gath swarith,
Ruzith vaivehaer dyen kiho rath;
Lagi rost a'doi yus man karith,
Tas nyeth pra'sann sur gur'naath.
JK-111, GR-65, BNP-75, PNR-183, RH-60

शिव शिव करान हमसु गथ स्वरिथ।
रूज़िथ व्यवहॉर्य द्यन किहो राथ।
लगि रोस अद्वय युस मन कुरिथ।
तस न्यथ प्रसन्न सुर ग्वर-नाथ।।

شیوشیو کران ہَمسہ گَتھ سٕو رِتھ
روزِتھ وِیوٕہأری دٕن کیٚا وراتھ
لاگہِ رۄ ست اَدُے یُس مَن کرِٕتھ
تسٕ نِتھ پرٛسَن سُر گۄ رناتھ

"One who chants uninterruptedly *Shiva* along his each resonating breath and performs worldly responsibility efficiently without getting attached to it and trains his mind become truly non-dualistic, has *Shiva*, the Guru-form of the Lord always pleased with him."

164.

Kandev geh teze kandev vanvas,
Vephol man na ratith vas;
Dyen raath ganz'rith panun shwaas,
Yuthuy chukh te tyuthuy aas.
JK-109, GR-55, BNP-76, PNR-61

कंद्यव गेह त्यज़ि कंद्यव वनवास।	گنٛدیٛو گیہہٕ تیزٕ ی گندیٛو وَنواس
व्यफुल मन ना रटिथ वास।	ۆیھٕول مَن نہ رٹِھ واس
द्यन रात गंज़रिथ पनुन श्वास।	دِۄن راتھ گنٛزِتھ پُنٛن شۆاس
युथुय छुख तु त्युथुय आस।।	یُتھے چُھکھ تہ ثیُٹھے آس

"Some leave their home and some their forest hermitage, seeking peace. All in vain, unless mind is leashed right, free from the worldly desire. Stay where you are, counting breaths day and night but keep detached from the temptations of the world and body!"

165.

Kus mari te kasu maaran,
Mari kus te maaran kas:
Yus hare hare traevith gare gare karay,
Ade suy mari tai maran tas.
JK-54, JPNS-116, PNR-150

कुस मरि तु कसू मारन।
मरि कुस तय मारन कस।
युस हरॖ हरॖ त्रॉविथ गरॖ गरॖ करे।
अदॖ सु मरि तय मारन तस।।

کُس مَرِ تے کَسُو مارَن
مَرِ کُس تے مارن کَس
یُس ہَرِ ہَرِ ترأوِتھ گھَرِ گھَرِ کرَ ے
اَدِ سُوئے مَرِ تے مارَن تَس

"Who will die? Who will be killed? One who is always worried about the interests of his self, home and family and forgets entirely the name of Lord, would certainly die and be killed for sure."

166.

Tim chhi’ne ma’nush tim chhey resh,
Yi’man dihe mane ni’she gav;
Ba’dith te bu’dith bya’kh kus ra’chhee,
Fut’mitis baa’nas pya’yee gyav.
JK-19, PNP-201, BNS-57(II)

तिम छिनु मनुश तिम छि ऋेष।
यिमन दिह मनु निशि गव।
बडिथ तु बुडिथ ब्याख क्या रछिय।
फुटिमितिस बानस प्ययिय ग्यव।।

تِم چھُنۂ مَنُش تِم چھ ریش
یَمن دِہ مَنہ نِشہٕ گَو
بڑِتھ تہ بُڑِتھ بیا کھ کیٛاہ رٕچھی
فٹِہ مُتٕس بانَس پیٛئی گیو

“Those whose self is detached from their Self are not human beings but *rishis*, the super souls. Hey man! You are still un-awakened to the truth of life! Who’d take care of you when you’re old? How will a broken pot hold clarified butter (ghee)?”

167.

Bronth kale aa'san ti'they kai'ran,
Tang tsunth papan tse'ran saeit,
Maje kori athe'waas ka'rith nai'ran,
Doh dyen bha'ran par'dyen saeit.
JK-159, GR-92, PNR-211, JPNS-26, RH-36

ब्रोंठ कॉल्य आसन तिथिय केरन।
टंग चूंठ्य पपन च़ेरन सुत्य।
माजि कोरि अथुवास कुरिथ नेरन।
दोह द्यन बरन परद्यन सुत्य।।

برونٹھ کالی آسن تتھی کیرن
ٹنگ ژونٹھی پپن ژیرن سیتی
ماجہ کورِ اتھواس کرِتھ نیرن
دوہ دِن برن پر دِن سیتی

"The coming times will be so badly formed that the autumn fruits, apples and pears would ripen with the summer apricots. Mothers would be hand in glove with their daughters each day keeping company of strangers fulfilling their sensual appetites."

168.

Kaa'lee sath koel ga'tshan paa'tailee,
Akaali zale male war'shun pyen,
Maa'mas tae'kee te mas ki pyaa'li,
Brahman te tsrai'lee yeke'wate khyen.
JK-170, PNR-149, JPNS-27

कॉली सथ कोल गछ़न पातॉली।
अकॉली ज़लॖ मलॖ वरशन प्यन ।
मामस टॉक्य तय मस की प्यॉली।
ब्रह्मन तॖ च़्रालॖी यिकॖ वटॖ खयन।।

کألی سَتھ کول گَژھَن پاتألی
اَکألی زلہٕ مَلہٕ وَرشَن پیٚن
مامَس ٹأکی تے مَسہٕ کی پیٚالی
برٛہمَن تہٕ ژرألی یکوَٹہٕ کھیٚن

"Time will come when Brahmins will openly violate the sanctity of their high caste with their actions that would result in untimely downpour of muck and filth instead of rains. Brahmins and the lowest-class would dine jointly upon plates of meat and cups of liquor."

169.

Kan'dev greh kan'dev wan'vaas,
Yu'thui chukh te tyu'thui aas,
Ma'nas daer rath sap'nakh suwas,
Kyah chyi ma'lun soor tai saas.
JK-170, BNS-59(II), RH-122, PNR 60

कंद्यव ग्रह कंद्यव वनवास।
युथुय छुख तु त्युथुय आस।
मनस दॉर रठ सॉपनख सुवास।
क्याह छुय मलुन सूर तय सास।।

گَندھو گرٛہ گَندھو وَنواس
یُتھوئ چُھک تہٕ تیٛوتھوئے آس
مَنَس دأرِرَٹھ سێنٛپھ سُواس
کیاہ چھوی مَلُن سُور تے ساس

"It makes no difference whether you are a householder or a *Sanyasi*. Hold your mind fast wherever you are. You'll find your real home inside you. There's no need being an abstainer and covering body all over with ash!"

170.

Kenih'nas paithey kyah chui na'tsun,
Mwa'tsi keinh na te na'tsun traav,
Poet phi'rith chui to'tuy a'tsun,
Yohui wa'tsun chai'tas thaav.
JK-237, PNR-151

केंहनस प्यठ़्य क्याह छुय नचुन।
म्वचि़य केंह न तु नचुन त्राव।
पोत फीरिथ छुय तोतुय अचुन।
योहोय वचुन च़्यतस थाव।।

کیٛنہٕ نَس پیٹھے کیٛاہ چھُے نٔژُن
موٗژی کیٛنہٕ نَتہٕ نَژُن تراو
پۆت پھیرِتھ چھُے تۆتُے اَژُن
یہوٗے وَژُن ژیتَس تھاو

"Why make merry in this unstable life! Try gaining something away from this world! On your next sojourn too you need to enter there as of now! Take care of this instruction and do not deviate!!"

171.

Rav mate thali thali tai'pitan,
Tae'pitan wo'tam wo'tam dee'sh,
Va'run mate luke gha're a'tsee'tan
Shiv chui krooth tai tsen wop'deesh.
JK-79, GR-53, PNR-76, BNS-69(II), RH-100

रव मतु थलि थलि तॉपीतन।
तॉप्यतनॅ व्वतम व्वतम दीश।
वरुन मतु लूकु गरु अच्यतन।
शिव छुय क्रूठ तय चेन व्वपदीश।।

رَومَتۂ تھَلِہ تھَلِہ تاأپیتَن
تاأپیتَن اُتَم اُتَم دیش
وَرُن مَتہ لُوکِ گھرٕ أژیتَن
شیوچھۓ کرُوٹھ تے ژین وۄپدیش

"Does the sun not enter all or only selected high-up places? Does *Varuna* (god of water) not have access to every place or only a few? This all can be, but not the goodwill of *Supreme Shiva*. So grasp the counsel and do not deviate, because the Lord is hard for access."

172.

Gag'ne pethe bhutal Shiv yaeli dyeo'thum,
Ravas la'bem na ro'zan shaai;
Sir'ye kay pra'bhave vish've'mai zo'num,
Zal gav tha'las saet mee'lith kyah.
JK-247, BNS-45(I), PNR-96

गगनॖ प्यठॖ भूतल शिवॖ येलि ड्यूंठुम।
रवस लॅबॖम न रोज़ॅन शाय।
सिरियिके प्रभावॖ विशमय ज़ोनुम।
ज़ल गव थलस सॗत्य मीलिथ क्याह।।

گگنہٕ پیٹھ بھُوتل شِو ییلہِ ڈیُوٹھُم
رَوَس لٔبمٕ نہ روزن شائے
سریہ کے پر بھاوِ وِشوِ مَے زوٗنُم
زل گو تھَلَس سیتی میلتھِ کیاہ

"I experienced *Supreme Shiva* as the manifestation of cosmos and the sun finding no place to exist. With the impact of setting sun I attained my purpose while the whole land became one with the water showing a superb spectacle."

173.

Ga'gan tsey bhu'tal tsey,
Tsey chukh dyen pa'van te raat;
A'reg tsan'dun posh poe'ne tsey,
Tsey chukh soruy te laeg'zi kyah.
JK-70, GR-42, BNP-57, PNR-97, RH-62

गगन चुय भूतल चुय।	گگَن ژٕے بھُوتَل ژٕے
चुय छुख द्यन पवन त राथ।	ژٕے چُھک دیٛن پوَن تہٕ راتھ
अर्ग चंदुन पोश पोन्य चुय।	اَرگ ژٕندن پوٗش پوٗنؠ ژٕے
चुय छुख सोरुय तु लॉगिज़ि क्याह।।	ژٕے چھک سوٗرے تہٕ لاگی زِ کیاہ

"You're the heavens and the underworld, the night as well as the day! You're the existing flowers, water, sandal wood and the grains of rice, the substance of my worship. You, who are everything, what else can I offer you in worship?"

174.

Wu’chaan chaes bo saer’sey an’dhar,
Wu’chum praz’lan sar’sey manz;
Boo’zith te roo’zeth wuch ha’ras,
Ghare chuey ta’sun’duy bo kue’se Lall.
JK-196, PNR-208, BNS-32(I)

वुछान छस बो सॉरिसुय अंदर।
वुछुम प्रज़लान सॉरिसुय मंज़।
बूज़िथ तु रूज़िथ वुछ हरस।
घरु छुय तसुंदुय बो क्वसु लल।।

وُ چھان چھَس بو سأرسی اندر
وُ چھُم پْرزلان سآرسی منز
بُو زِتھ تہٕ روزِتھ وُ چھ ہَرَس
گرٕ چھُے تسُندُ ؤ ی بو کوسہ لَل

“I see You everywhere, Your presence dazzling in everything including my own self. When I look inside me, there too I find You. Now I understand this house also belongs to You; and then who am I, Lalla?”

175.

Shiv chui zae'vul zaal wah'rae'vith,
Kran'zan manz chui ta'rith kai'th;
Zinde nai vuch'han ade kate mareth,
Paane manze paan kad vai'tsa'rith kaith.
JK-82, PNR-192, BNS-36(I)

शिव छुय ज़ॉव्युल ज़ाल वाहरॉविथ।
क्रज़न मंज़ छुय तरिथ क्यथ।
ज़िंदु नय वुछुहन अदु कति मरिथ।
पानु मंज़ु पान कढ व्यच़ाॉरिथ क्यथ।।

شِوٕ چھےٚ زآوِیُل زال وَہرأوِتھ
کرٛژٕن منٛز چھےٚ تَرِتھ کیٛتھ
زِندٕ نےٚ وُچھہَن اِدِ کَتہِ مرِتھ
پانہ منٛزِ پان گَڈ وِژأرِتھ کیٛتھ

"The Lord has spread the net of Himself widely across everything pierced into the frames of all objects and creatures. Why don't you try finding Him out there? If you do not find Him when you are alive, how do you expect finding Him when you are dead?"

176.

Ko'sam baa'gas heut'mai a'tsun,
Pa'tsi'yay man te a'tsun praa'v;
Swa'roop dar'shun chu to'tuy a'tsun,
Koet chuy ga'tsun pa'kun traav.
JK-227, PNR-212, BNS-71(I)

कोसम बागस ह्योतमय अचुन।
पचि़यय मन तु अचुन प्राव।
स्वरूप दर्शुन छु तोतुय अचुन।
कोत छुय गछुन पकुन त्राव।।

کوَسَم باغَس ہیٚوت مۓ اَژُن
پَژی یَے مَن تہٕ اَژُن پرٛاو
سوروپ درشُن چھُ توٚتُے اَژُن
کۆت چھُے گژھُن پکَُن تراو

"I readied myself entering the garden of beautiful jasmine (my inner self). If you wish, you too can; just make yourself capable. By entering there you will be face to face with the Lord! So know your goals and pace up."

177.

Lall boe draa'yas Shiv gaar'ney,
Wu'chum Shiv te Shak'ti akey shai,
Shak'ti wu'chum paeth sahas'raras,
Maa'raan ga'yas ta'mey gra'ye;
Bo paer Shi'vas te ta'sen'dis garas,
Bo lall ma'ras mye karyam kyah.
BNS-102(I)

लल बो द्रायस शिव गारने।
वुछुम शिव त़ु शक्ति अकुयॅ शय।
शक्ति वुछिम प्यठ सहसरारस।
मारान गयस तमी ग्राये।
बो पार्य शिवस त़ु तसुंदिस गरस।
बो लल मरस म्य कर्‍यम क्याह।।

لَل بودرٛ ایَس شِو گارنے
وُچھُم شِو شَکھتی اَکئے شَے
شَکھتی وُچھِم پیٹھ سہسرارسَ
ماران گیَس تمی گرائے
بو پاأری شِوَس تہ تَسنِدس گرَس
بو لَل مَرَس مۂ کرئم کیاہ

"I, Lalla set out seeking *Shiva* and saw *Shiva* and *Shakti* merged into one. *Shakti* was seated on the crown of *Shiva's* head entangled in His matted coils. I set to dancing with joy and offered my sacrifice on His altar as the truest purpose of my life was fulfilled."

178.

Yosai shail peethas te patas,
Soi shail chaiy prath'wun dee'sh;
Soi shail shoob'venis gra'tas,
Shiv chuy krooth te tsen wop'deesh.
JK-78, GR-52, PNR-75,RH-99

य्वसय शेल पीठस तॖ पटस।
स्वय शेल छय प्रथिवुन दीश।
स्वय शेल शूबवॖनिस ग्रटस।
शिव छुय क्रूठ तॖ च़ेन व्वपदीश।।

یوسَے شیل پیٹھس تہٕ پَٹَس
سوئے شیل چھےَ پرٛتھِ دیش وون
سوئے شیل شوُبہٕ وٕنَس گرٕٹَس
شِو چھےُ کرُوٗٹھ تہ ژین وو پدیش

"The stone that makes a temple also makes the road. The stone that fixes firmly the continents of the world also runs the mill that grinds you down. So grasp the counsel and do not deviate, because the Lord is hard for access."

179.

Dee'she aa'yas dash di'she tee'lith,
Tsa'lith tso'tum shu'nye ade waa'v;
Shi'vey dyu'thum sha'ye sha'ye mee'lith,
Shei-te-treh tropi'mas te Shi'vey draa'v.
JK-126, BNP-98, PNR-120, BNS-53(I)

दीशि आयस दश दिशि तीलिथ।
च़लिथ च़ोटुम शुन्य अदु वाव।
शिवय ड्यून्तुम शायि शायि मीलिथ।
शेह तु त्रेह त्रौपिमस तु शिवय द्राव।।

دیشہ آیَس دَش دِشہٕ تیلِتھ
ژلِتھ ژوٗٹُم شُنہٕ اِدٕ واو
شِوۓ ڈیوٗٹھُم شایہ شایہ میلِتھِ
شۓ تہٕ ترٛۓ ترۆپِمَس شوۓ درٛاو

"I toured all ten directions, grasped all and returned; pierced the wind and cut across the void and found Shiva everywhere. I looked into my own inner self, shut up the nine (6+3) openings of my body and found here too only *Shiva*."

180.

Kaa'yas an'dhar roo'dum a'tsith,
Nyaa'yas thav'nam tso'pore shaay;
Paai kenh lo'bum ne maai chais ka'rith,
Za'yas te aa'yas lo'gum naav.
JK-239, PNR-63, BNS-108(I)

कायस अन्दर रूदुम अचि़थ।
न्यायस थुवनम चो़पॉर्य शाय।
पाय केंह लोबुम नु माय छस करिथ।
ज़ायस न आयस लोगुम नाव।।

کایَس اَندَ ررۄ دُم اٚ ژِتھ
نیایَس تھۆنَم ژوپۆر شائے
پائے کینٛہ لۆبم نہ مائے چھَس کرِتھ
زایَس نہ آیَس لۆگُم ناو

"My Lord is stationed cool in my body. He created the world around, the cause of all this turmoil. Without alternative, I'm sitting calm watching the strange circumstance. How strange! On being born I got a name not for my real self but for my perishable body!"

181.

Swar'gas fee'res ber'gas ber'gas,
Tor'gas kha'sith mae'rim tsh'oh;
And no lo'bum mye chae'nis war'gas,
Boe ko'se Lal Dyed mai kyah naav.
BNS-51(I), PNR-46

स्वर्गस फीरुस बुरगस बुरगस।
त्वर्गस खसिथ मॉरिम छ़ोह।
अंद नो लोबुम म्य च़ॉनिस वर्गस।
बो क्वसु लल द्यद म्य क्याह नाव।।

سورگسَ پھیرِس بٕرگسَ برٕگسَ
تورگس کھسِتھ مٲرِم ژھوہ
اندنولۆبُم مۓ چأنِس ورگسَ
بوکوسہ لل دبد مۓ کیاہ ناو

"Mounted on my celestial horse, in my extreme ecstasy, I toured each and every aspect of the heavens, found no end to my Lord's influences and expansions such that my individual existence was reduced to nothing. I found myself nowhere existing; neither my name nor my form."

182.

Haaye hang naad zan wa'zaan,
Gum'bad wa'zaan doo doo dith;
So'zan i'share sei'tey bo'zaan,
Ko'zan bo'zan da'mame di'th.
BNS-100(I)

हाय् हंग नाद ज़न वज़ान।	ہائیہ ہَنگ نادزن وَزان
गुम्बद वज़ान दू दू दिथ।	گُنبد وَزان دوُ دوُ دِتھ
स्वज़न ईशार् सुत्यी बोज़ान।	سوزَن اِشارِ سیِتن بوزان
क्वज़न बोज़ान दमाम् दिथ।	کوزن بوزان دَمامہ دِتھ

"The rustling sound of pine leaves and swinging cones in dense forests proclaim aloud His grace and call the devotees to realize truth. The wise follow silently and work for their awakening while the fools miss the opportunity and busy themselves in the worldly affairs."

183.

Ore ti paanai yore ti paanai
Paanai paanas chu ne mailaan,
Prathem atsais ne mulai daa'nai,
Sui ha mali tse aash'char zaan.
JK-185, BNS-43(II)

ओरॖ ति पानय योरॖ ति पानय।
पानॅय पानस छु नॖ मेलान।
प्रथम अच़्यस नॖ मुलय दानय।
सुय हा मालि चॖ आशचर ज़ान।।

اورٕ تہِ پانے یورٕ تہِ پانے
پانے پانس چھُنہٕ میلان
پرٛتھم اِژیس نہ مُلیہ دانے
سُے ہا مالہٕ ژٕ آشچر زان

"Though lord is truly omnipresent and omniscient but not easily accessible. The divine existence is greatly outstanding and compact still approachable to a sincere devotee. It continues to remain an unsolved mystery but always open to His ardent lovers."

184.

Ore ti paanai yore ti paanai,
Poet waanai rozi ne zaah,
Paanai gupt te paanai gyaa'nee,
Paanai paanas mood ne zah.
JK-184, BNS-42(II)

ओरु ति पानय योरु ति पानय।
पोत वानय रोज़ि नु ज़ाह।
पानय गुप्त तु पानय ज्ञॉनी।
पानय पानस मूद नु ज़ाह।।

اورٕ تہِ پانے یورٕ تہِ پانے
پٔوت وانے روزِ نہ زاہ
پانے گُپت تہ پانے گیٚانی
پانے پانَس مُود نہ زاہ

"The presence of the Lord is felt everywhere. Hidden from the public view, He is permanently concerned about his creation and never fails to perform whenever needed by them. He is eternal because his existence is guaranteed perpetually."

185.

Paa'nai aav paa'nas sae'tee,
Paa'nai ka'run pa'nun vai'tsaar;
Paa'nai pa'nun naav naich-e-nowun,
Paa'nai gu'pun pa'nun paan.
JK-232, BNS-19(II)

पानय आव पानस सुती।
पानय करुन पनुन व्यचार।
पानय पनुन पान नेछनोवुन।
पानय गुपुन पनुन पान।।

پانے آو پانس سیتی
پانے کۆرُن پٔنُن ویژار
پانے پٔنُن ناو نیچھۂ نوُن
پانے گُپُن پٔنُن پان

"The Lord himself planned the creation of the universe and chose himself entering into each of his creation. He himself preferred to be the most popular Lord but opted himself to remain out of view of the common man."

186.

Dama dam kor'mas da'man ha'ley,
Praz'lyom deep te nanai'yam zaa'th;
And'rem pra'kash nai'ber tsho'tum,
Gati ro'tum te ker'mas tha'ph.
JK-98, GR-4, BNP-33, PNR-118, RH-52, JPNS -61

दमाह दम कोरमस दमनहाले।
प्रज़ल्योम दीप तु नन्येयम ज़ाथ।
अन्दर्युम प्रकाश न्यबर छ़ोटुम।
गटि रोटुम तु कॅरमस थफ।।

دَماہ دَم کۆرمَس دَمَن ہالے
پْرزلۆیم دیپ تہٕ نَیَنیَم ذاتھ
أندرُیم پْرکاش نێبرُ ژھوٹُم
گَٹہٕ رۆٹُم تہٕ کرٕمَس تَھپھ

"For a moment I curbed my breath in the bellows of my throat. A divine lamp lit up inside and showed me my real Self. My internal luminance illuminated and expressed outside. I immediately caught its hold and preserved it for all times to come."

187.

Poo'rak kum'bak ree'chak ka'rum,
Paw'nas thae'vem pea'th kien wath;
Ana'hatas bha'sem ko'rum,
Kyenh nai mo'tum soi chai kath.
JK-236, PNR-91, BNS-35(I)

पूरक कुम्भक रेचक कोरुम।	پُورک کُمبک ریچک کوٚرُم
पवनस त्रॉवुम पेठय किन्य वथ।	پَوَنس ترأوِم پیٹھۍ کِنۍ وَتھ
अनाहतस भस्म कोरुम।	اَناہتَس بھَسم کوٚرُم
केंह नो मोतुम स्वय छय कथ।।	کینہہ تہِ نوٚ موٚتُم سوے چھےَ کَتھ

"I did *poorak, kumbak* and *reechak*, the three phases of *pranayama* and let *prana* pass over from above. It helped me get rid myself of all my egos thus reducing me to nothingness and giving me the ultimate satisfaction."

188.

Dihe'che la'rey daa'ri bar trop'rim,
Prane choor ro'tum te dyut'mas dam;
Hrad'yechi koo'thri an'dhar gun'dum,
Om'kay cho'buke tul'mas bham.
JK-141, GR-101, BNP-31, PNR-69, RH-56

दीहचि लरे दारि बर त्रोपरिम।	دیہچۓ لَرِ دارِ بَر ترۄپرِم
प्राण चूर रोटुम तु द्युतमस दम।	پْرانہ ژۄر رۄٹُم تہٕ دیۄتَمس دَم
हृदयिचि कूठरि अंदर गोंडुम।	ردِیچہ کُوٹھرِ اَندر گونڈُم
ओमु के चोबुकु तुलमस बम।।	اومکہ چوبکہٕ تُلمَس بَم

"I closed the doors and windows of my body, bound *prana* inside by restricting its movement outside. Then with systematic breath exercise (*Pranayama*) along with the rhythmic recitation of the sacred syllable '*Om*' all the digressions of my mind contained till I achieved my goals."

189.

Soen draav wahani tai mael gos va'thith,
Yeli mai analaha dhyut'mas taav;
Katur zan gayes lole veg'lith,
Yeli katha'koesh tsoel nishe rav draav,
Lal boh ruzes teli shih'lith,
Yeli tsetas pev boh tas naav.
JK-154, BNP-99, PNR-207, BNS-11(II)

स्वन द्राव वहनि त़ु मल गोस व़ुथिथ।	سون ڈراو وہنہِ تے مَل گوس وٕتھِتھ
येलि म्य अनलह द्युतमस ताव।	ییلہِ مۓ اَنلاہہِ دیُوتمَس تاو
कतुर ज़न गयस लोल़ु व्यगलिथ।	کَتُر زن گیَس لولہٕ ویگلِتھ
यलि कठकोश च़ोल निशि रव द्राव।	ییلہِ کَٹھہ کوٗش ژوٗل نِشہٕ رَو دڑاو
लल बो रूज़स त्यलि शिहलिथ।	لَل بوروٗزس تیلہِ شِہلِتھ
येलि च़्यतस प्यव बो तस नाव।।	ییلہِ ژیتس پیٛو بوتَس ناو

"By heating my gold profusely it cleared of its dross and began gleaming brilliantly. My entire self, a frozen sheet of ice melted into water with the sunshine of awakening and conscience cleared of the filth of worldly desire. I, lalla, sat quite in peace when I recollected I was His name."

190.

Dwadashant mandal yas devas'thaji,
Naasika pawan'daere anahat rav;
Swu'yam kalpan antih tsaji,
Paanai suy deev te artsun kas.
JK-72, GR-33, BNP-54, PNR-121, JPNS-62

द्वादशांत मंडल यस दीवस थजि।	دۄ اِدِشانتہ مَنڈل یَس دیوسَ تھجِہ
नास्यकु पवन-दॉर्य अनाहत रव।	ناسِکہ پَوَنہ دأری اَناہَتہ رَوَ
स्वयं कलपन अनतिह च़जि।	سَوئیم کلپَن اَنتہ ژَجِہ
पानय सु दीव तु अरचुन कस।।	پانے سُہ دیوتہ ارژُن کسَ

"One who has recognized his '*Dwadashant Mandala*' as the abode of Lord and is conversant with continuous resounding of the divine syllable '*Om*' rising from heart up to his nose, is surely one who has forgone the vain desire of the world and experienced *Supreme Shiva* in his own self. He need not seek any worship because he's himself the Lord?"

191.

Pawan te praan somuy dyuthum,
Meelith roodum sheri khor taaen;
Dhih yali mothum adhe kyah motum,
Na kuni pavan tay na kuni praan.
JK-228, PNR-71, BNS-43(I)

पवन तॖ प्राण सोमॖय डयूंडुम।
मीलिथ रूदुम शेरि खोर ताम।
दीह यलि मोठुम अदॖ क्याह मोतुम।
न कुनि पवन तॖ न कुनि प्राण।।

پَوَن تہ پران سۆمُے ڈیُوٗٹھُم
میلتھِ رُودُم شیرِ کھوٕر تام
دیہہ ییلہِ موٚٹھُم اَدِ کیاّہ موٚتُم
نہ کُنہِ پَوَن تے نہ کُنہِ پرٛان

"With deep practice my normal breath and *prana* became identical bearing upon my whole body from the crown of head to my feet. With more practice and concentration my body sensation was brought down and gradually neither *prana* nor breath was there."

192.

Pavan pu'rith yus ani vagi,
Tas baovi na sparsh na bwachi ta tresh;
Ti yas karun antah tagi,
Samsaaras suy zeyyi nech.
JK-51, BNP-84, GR-37, PNR-165, JPNS-64, RH-43

पवन पुरिथ युस अनि वगि।	پَوَن پُؤرِتھ یُس اَنہِ وَگہِ
तस ब्वबि न स्पर्ष न ब्वछि तु त्रेश।	تَس بو وِنہٕ شپّرس نہ بو چھٕ نہ َترِیش
ति यस करुन अन्तह तगि।	تیٖ یَس کَرُن اَنتہٕ تگہِ
संसारस सुय ज़्ययी नेछ।।	سمسارَس سُوئے زیّیہ نیچھ

"One, who has mastered the practice of *pranayama* and learnt to curb his breath, does not suffer from hunger or thirst. And those who continue with such maturation all their lives are born truly exclusive."

193.

Pra'nas sae'tey lai ya'li ka'rem,
Dya'nas thav'nam ne roz'nas shaai;
Ka'yas an'dhar so'ruy deu'thum,
Pa'yas po'vum kaed'mas graai.
JK-244, PNR-72, BNS-44(I)

प्राणस सुतिय लय यलि कुरम।
ध्यानस थावनम नु रोज़नस शाय।
कायस अंदर सोरूय वुछुम।
पायस पोवुम कुडमस ग्राय।।

پرانَس ستیٖ لَے ییلہِ کرٕم
دھیانَس تھوٕنم نہ روزنَس شاے
کایَس اندر سورُے وُچھُم
پایَس پوُوم کٕڈمَس گرٛائے

"When I absorbed myself in the exercise of *prana* there seemed no occasion for any other meditation. I experienced everything inside the recesses of my heart and it being a revolution of spirit I washed my whole self with this new awakening."

194.

Karam ze kaa'ran trye kom'bith,
Yave la'bakh pari'lukas a'nkh;
Wo'th khas Surya-Mandal tsom'bith,
Tave tsa'ley mar'nech shainkh.
JK-101, GR-75, BNP-96, PNR-143, RH-145

कर्म ज़ु कारण त्रेह कौंबिथ।	کرَم زٕ کارن ثرٕ ئے کوٗمبتھِ
यवु लबख परिलूकस ऑख।	یوٕ لبَگھ پرَ لُوکَس أنکھ
व्वथ खस सिर्यमण्डल च़ोम्बिथ।	وۄتھ کھَس سُوریہ منڈل ژومبتھِ
तवय च़लिय मरनुन्य शेंख।।	تَوے ژلی مَرنٕ شینٛکھ

"You face two *karmas* (good and bad) and three causes of the existence in this material world (*mallas*). Destroy them with the practice of breath (*Kumbak-Yoga*). You'll earn good honour for your future life. Lift yourself up cutting across the orbit of sun to exonerate yourself from the pain of death."

195.

Tsitta-twaruge vagi hyath ro'ttum,
Tseth milvith dashnaaddi waav;
Tavay sheshikal veyglith vatshem,
Shuunyas shuunyaah miilith gav.
JK-91, GR-69, BNP-42, PNR-109, RH-76

च्यत त्वरुगु वगि ह्यथ रोटुम।
च्यलिथ मिलुविथ दशिनाडि वाव।
तवय शशिकल व्यगुलिथ वछुम।
शून्यस शून्याह मीलिथ गव।।

ژٕتہ تورگہٕ وَگہِ ہیتھ رۄٹُم
ژٕلِتھ مِلہٕ وِتھ دَشہٕ ناڑِ واو
توےٚ ششکَل ویگلِتھ وٕژھم
شوٗنٛیس شوٗنیاہ میلِتھ گو

"I reined in the steed of my mind and by incessant practice tied together the drift of *Prana* passing through ten *Nadis*. Thus the mystic moon melted on the crown of my head and flowed down suffusing my whole body and the void mingled with the void."

196.

Shie van chae'tith shash'kal wu'zem,
Prak'rath hen'zem paw'nie sei't;
Lole'ki narie wan'lij bu'zem,
Shan'kar lo'bum tami sie't.
JK-93, GR-25, BNP-38, PNR-133, RH-49

श्य वन च़टिथ शशिकल वुज़ुम।
प्रकरथ हुंज़ुम पवनु सुत्य।
लोलुकि नारु वॉलिंज बुज़ुम।
शंकर लोबुम तमिय सुत्य।।

شہِ وَن ژٹِتھ شٔشکَل وُزِم
پْرکرَتھ ہوٗزِم پوَنہٕ سیٖتیٖ
لولکہِ نارِ وآنیج بُزِم
شنکَر لۆبُم تمی سیٖتیٖ

"I cut my way through six forests until *sheshkal* flowed down on the crown of my head through incessant exercise of breath. As I roasted my heart in the fire of my devotion the corporeal world shrank for me and I found *Shankara*."

197.

Zaana'haa naaddi-dal mann'e ra'ttith
Tsa'ttith va'ttith ku'ttith ka'liish;
Zaana'ha ade as'ta rasaa'yan ga'ttith,
Shiv chuy kruu'th ta tsen vop'diish.
JK-80, GR-80, BNP-29, PNR-78, RH-102

ज़ानुहा नाडिदल मनु रटिथ।
चटिथ वॅटिथ कुटिथ कलीश।
ज़ानहा अदु असतु रसायन गटिथ।
शिव छुय क्रूठ तय चेन व्वपदीश।।

زانہٕ ہا نآڑی دَل رٕٹتھِ
ژٕٹتھِ کٔٹتھ کُٹتھ کلیش
زانہٕ ہا اَدِ اَست رَسایَن گٔٹتھِ
شیو چھُے کرُوٹھ تہٕ ژیٚن ووپدیش

"I wish I knew how to control my *prana* that moves through my *nadies*, be able to collect and finish all anguish and pain and know how to churn and drink the Elixir of Life! It being a hard task I'm confused. *Shiva* is hard to reach, try understanding the truth!"

198.

Dokh tshen trai'vith mokh wuch Ha'ras,
Tai'le de'zei par'ma sa'ras manz thah;
Chal za'nun chuey naar bha'va sa'ras,
Chukh zan kad tul shah maa'ras baal.
BNS-9(II)

द्वख छ़ुन त्रॉविथ म्वख वुछ हरस।	دوکھ ژھٕن ترأوِتھ موٚکھ وُچھ ہَرَس
त्यलि दीज़ि परमु-सरस मंज़ थाह।	تیلہ دیٖزِ پَرمہ سَرَس منز تھاہ
छ़ल ज़ानुन छुय नार भवु-सरस।	ژھل ژانُن چھُے نار بھَوہ سَرس
छुख ज़न कड शाह-मारस बाल।।	چُھک زَن کَڈ شاہ مارس بال

"Free yourself from the worldly desire, you will meet the Lord and douse into the nectar that would flow from the crown of your head. By sustained devotion you can awaken the effusion of the infinite energy hidden at the base of your spine in the form of a serpent."

199.

Kyah kare kangre pane tseni kari'nam,
Ami kaani kound'li gundnam naar,
Kapai yiye haem kopey kade has,
Kyah kare ches Tsaa'lan.
BNS-8(II)

क्याह कर कांगरि पनु चुनि करि-नम।
अमि कानि कौंडलि गौंडनम नार।
कापेय यियि हेम कोपुय कडु हस।
क्याह करु छेस चालन।।

کیاہ کرِ کانگرِ پنہٕ ژٕنہِ کرِنم
اَمہِ کانہِ کونڈلہِ گوٚنڈنم نار
کاپہٕ اَے یِیہ ہیٚم کاپئے کَڈہَن
کیاہ کَرِ چھس ژالَن

"I fail to do anything aptly. My body fire-pot (*kanger*) has heated up so vigorously with its desire giving rise to uncontrollable fire all around. I wish I'm able to tear it apart by controlling its all pervading impact! Alas! I'm undone, so I simply withstand!"

200.

Da'man bas'ti ditto dil,
Dam'nas yithe paeth da'maan khaar;
Shes'teras soen ga'chey hae'sil,
Wune chay sul te chan'dun yaar.
BNS-10(I)

दमन बसति दितो दम।	دَمَن بِستہِ دِتو دل
दमुनस यिथु पॉठ्य दमान खार।	دَمنس یئتھ پأٹھ دَمان کھار
शसतुरस स्वन गछ़ी हॉसिल।	شأستٔرس سون گژھی حأصل
वुनि छय सुल तु छ़ांडुन यार।।	وُنہ چھے سُل تہٕ ژھانڈن یار

"Actuate your bellows with your breath as a goldsmith does! Learn from him and see how you can turn your iron into gold. You still have enough time at your disposal. Go and look for your friend, the Lord!"

201.

Shu'rah te dah yus sumrith kharey,
Dawa`dashant an'dhar gum'nohi;
Trei sum'rith kenh mat'ras pra'ray,
Soi dep'zay she'za krai.
BNS-124(I)

शुराह तु दाह युस शुमरिथ खारे।
द्वादशांत अंदर गुम-नोही।
त्रेह सुमरिथ केन्ह मात्रस प्रारे।
सोय दुपज़े स्हज़ु क्रय।।

شُراہ تہٕ داہ یُس سُمرِتھ کھارے
ۏادَشاثت اَندر گُم نوہی
ثرئے سُمرِتھ کیثنہ ماترس پۆرارے
سوئے دپزے سہزہ کرٛے

"One who performs the exercise of breath in sequence of sixteen and ten respectively with a little pause in between the two sequences and a little intermediate pause after every third sequence with suspended breath has achieved a great divine purpose."

202.

Gure shab'das yus yach pach ba'ray,
Gyane vagi ratti chaet tor'gas;
yend'rey shom'reth aa'nand ka'ray,
Ade kus mari tai maa'ran kas.
JK-55, PNR-154, BNS-1(II), RH-108

ग्वर शब्दस युस यछ़ पछ़ बरे।
ज्ञानॅ वगि रटि च़्यतु त्वरगस।
युंद्रेय शॊमरिथ आनंद करे।
अदु कुस मरि तय मारन कस।।

گورٕ شَبدَس یُس یَڅھ پڅھ بَرے
گیانہٕ وَگہِ رَٹہِ ژٕہتہٕ تورگس
یندرے شۆمرِتھ آنندگرے
اَدٕ کُس مَرِ تے مارَن کَس

"One who has full confidence on the word of his master, controls the steed of his mind with the reins of his wisdom and curbs the sensual appetites of his body, he shall not die, and he shall not be killed."

203.

Guras pre'chom saa'se la'ttay,
Yas ne kaenh wa'naan tas kyah naav;
Pre'chaan pre'chaan tha'ches te loo'ses,
Kyanh'nas ni'shay kyah taam draav.
JK-24, BNP-26, PNR-64, BNS-2(II), RH-57

ग्वरस प्रुछोम सासि लटे।
यस नु कॅंह वनान तस क्याह नाव।
प्रुछ़ान प्रुछ़ान थचुस तु लूसुस।
कॅंहनस निशे क्याहतान्य द्राव।।

گورسَ پۆرژھوم ساسہِ لٔٹے
یَس نہ کینہ وَنان تَس کیٛاہ ناو
پۆرژھان پۆرژھان تھچِس تہٕ لُوٗسِس
کینہ نَس نِشہٕ کیاہ تام دراو

"I asked my master (Guru) a thousand times what the name of the nameless was. While I exhausted enquiring repeatedly I gave up my enquiry. What name can you give to the source from which all names have sprung?"

204.

Gure kath hrad'iyas manz baagh ra'tem,
Gange zale no'wum tan tai men;
Sa'dihe jeewan mukh'ti prae'vem,
Yame'bhaye tsu'lum po'lum akh.
JK-231, PNR-95, BNS-3(II)

ग्वरु कथ हृदयस मंज़ बाग रॅटुम।	گوٚرِ کتھ ہرٛدیَس منٛز باگ رٹُم
गंग ज़लु नॉवुम तन तय मन।	گنگہِ زلہ نأوِم تَن تے مَن
सदेहु ज़ीवन मुक्ति प्रॉवुम।	سَد یہہ جیون مُکھتی پرأوِم
यमु भयु चोलुम पोलुम अख।।	یَمہِ بیَہ ژوٗلُم پوٗلُم اَکھ

"I devoted myself to the sacred word of my Guru and washed both my body and soul in the holy water of his instruction. While I followed one, I attained salvation in the same flesh and blood and was freed from cycle of birth and death."

205.

Gwa'ran won'nam ku'nuy wa'tsun,
Naeb're dop'nam an'dhar a'tsun;
Suey mae Lalle gow wa'kh te wa'tsun,
Ta'way hyutum nan'gay na'tsun.
JK-21, BNP-27, GR-94, PNR-20, RH-95

ग्वरन वोननम कुनुय वचुन।
न्यब्र दोपनम अंदर अचुन।
सुय म्य ललि गव वाख तु वचुन।
तवय ह्योतुम नंगय नचुन।।

گوٚرن وۄننَم کُنُے وَژُن
نیبرٕ دۄپنَم اَندرٕ ے اِژُن
سُے گوللہِ مۓ واکھ تہٕ وَژُن
توَے ہیۆتُم نَنگے نَژُن

"My master gave me a single precept to follow --- to withdraw from the outer world and concentrate on the inner self. It had such a revolutionary impact on me that I began dancing nude in the ecstasy of my achievements."

206.

Gwa’rey mol tay gwa’rey mae’jey,
Gwa’rey di’van naet’ran gaa’sh;
Yaem tsha’res ma’res vas’taer lae’gey,
Chuey poe’naes baagi te papas naash.
BNS-5(II), PNR-18

ग्वरुय मोल तय ग्वरुय मॉजी।	گورٕے مول تے گورے ماجی
ग्वरुय दिवान न्यतरन गाश।	گورے دِوان نٔیتَرِن گاش
येम्य छुरिस मुरिस वस्त्र लॉगी।	یٚمۍ ژھٔرِس مُرِس وَستٕر لاگی
छुय पुण्यस भॉगी पापन नाश।।	چھُے پوٗنٔیس بأگی تہٕ پاپن ناش

“The guru is both mother and father to his disciple. It’s he who gives his eyes the spiritual sight and clothes his bare self with celestial garments. The Guru is the partaker in the returns for his good deeds and a crusader for all sins committed by him.”

207.

Latan hund maaz la'ryom wa'ttan,
Akey haew'nam aki'chey wath;
Yim yim bo'zan tim kone ma'tan,
Lalli booz sha'tan ku'ney kath.
JK-81, PNR-32, JPNS-33, BNS-68(I)

लतन हुन्द माज़ लास्योम वतन।
अकी हॉवनम अकिची वथ।
यिम यिम बोज़न तिम कोनु मतन।
ललि बूज़ शतन कुनी कथ।।

لَتَن ہُند ماز لاریٛوم وَتَن
أ کی ہأوٕنَم اَکہ چی وَتھ
یَم یَم بوزن تِم کونہٕ مَتَن
لَلہِ بُوز شَتَن کُنی گَتھ

"Flesh wore off from the soles of my feet and clung to the rugged path. My Guru showed me my way and I brimmed with satisfaction of my success. Whosoever came upon this ecstasy of perfection was wondrously mad with joy adding more joy to my pleasure."

208.

Lalli guer barman'de pethe kane vu'chum,
Shesh'kal vae'chem paa'dan taam;
Gyane'ke am'rite prak'rath bha'rem,
Loo'bey mo'rum ande'wand taam.
JK-176, PNR-82, BNS-18(I)

ललि ग्वर ब्रहमांड़ु प्यठ कुन वुछुम।	لَلہِ گوٗر برہمانڈٕ پیٹھ کَنہِ وُچھُم
शशकल वुछ़ुम पादन ताम।	شٕشِ کَل وٕ ژٕھم پادَن تام
ज्ञानुकि अमृतु प्रक्रथ बुरुम।	گیانٕکہِ اَمرٕتہٕ پرٛکَرت بٕرُم
लूभ्य मोरुम अंदवंद ताम।।	لُوبھٕے موٗرُم اَنٛدٕ وَنٛد تام

"I Lalla, saw my guru on the crown of my head while the *sheshkal* overflowed and suffused my whole body. My true self was filled with ultimate awakening and freed absolutely from the desire of the world."

209.

Hay gwa'raa Parm'eshwara,
Baav'tam tse chuy antar vyo'd,
Dwasha'vay vo'padaan kanda-pura,
Huh kava turun tai haah gav toet ?
JK-95, GR-56, BNP-67, PNR-27, RH-35

हे ग्वरा परमीश्वरा।
बावतम च्यय छुय अंतर व्योद।
द्वशवय व्वपदान कंद पुरा।
हुह कवु तरुण तु हाह गव तोत।।

ہے گوراپرمیشورا
باوتَم ژٕے چھے انتر ویوٚد
دوشوے وو پدان کندٕ پُرا
ہُہہ کوٕ ترُن تہٕ ہاہ گوٕ توٚت

"My Guru, you're my *supreme Lord*, relieve me of the confusion by disclosing the secret that you know. Two forms of breath, *huuh* and *haah*, both rise from the navel region, why *huuh* is cool and *haah* hot?"



210.

Naa'bis'thaane prak'rath zala'veney,
Brah'mas'thaanas shish'run mwakh,
Brah'man'das chaey nad vuha'vani,
'Huuh' tave turun tai 'Haah' gav toet.
JK-96, GR-57, BNP-68, PNR-28, RH-54

नॉबिस्थानु छय प्रकरथ ज़लुवनी।
ब्रहमस्थानस शिशिरुन म्वख।
ब्रह्माण्डस छय नद वहुवनी।
हुह तवु तुरुण तु हाह गव तोत।।

نابھستانہٕ چھے پرکرتھ زلہٕ وٕنی
بٕرھمستھانس شِشرُن موکھ
بٕرھمانڈس چھے ند وہہٕ وٕنی
ہُہ گوتُرُنٕ تہٕ ہاہ گو توت

"The sun below naval region has a hot nature. So the breath that emerges from there and flows through throat is hot. But when it meets the crown of head (*brahmanda*), the abode of moon, it cools. It's for the same reason that '*huuh*' is cool and '*haah*' is hot."

211.

Brahm burjas paeth wate'nowum,
Tsai'te chay taari saet dop'mas lam;
Ham'su tra'vith su'ham pro'vum,
Dop'nam Lalli ate'they shram.
JK-225, BNS-19(I)

ब्रहम-बुरजस प्यठ वातुनोवुम।
दिलुचे तारि सुत्य दोपमस लम।
हमसू त्रॉविथ सूहम प्रोवुम।
दोपनम लली अत्यथुय श्रम।।

برہمہٕ بُرجَس پٮ۪ٹھ واتنوُوم
دِلِ چےتارِ سٟتۍ دوٗپمَس لَم
ہَم سُو ترأوِتھ سُوہَم پروُوم
دوٗپنَم لَلی أتۍ تھےٚ شرٛم

"I advanced my consciousness up to the crown of my head while I followed the directions of my heart. The sound of my breath improved from *'ham'su'* to *'soo'ham'* and my Guru directed me to stop there and hold fast to the position."

212.

Gay’trai azza’pa tshal’e aki taai’jem,
Soo’ham sa’tchey ker’mas tha’ph
Ah’mas loti paeith zath’rei waai’jem,
Gur’e kath paae’jem tsai’jim tsa’kh.
JK-241, BNS-23(I)

गायत्रेय अज़पा छ़लु अकि तॉजिम।
सूहम सतची वॅ़रमस थफ।
अहमस लोत पॉठ्य ज़ठरय वॉजिम।
ग्वरु कथ पॉजिम च़ॉजिम च़ख।।

گاٲتری اَزَپا ژھلہٕ اَکہِ تاٲجِم
سُوہَم سَتچی کرٕمَس تھپھ
اَہمَس لۆت پاٲٹھی زٕٹھرے واٲجِم
گورِ کَتھ پاٲجَم ژاٲجِم ژَکھ

“I tuned myself to the systematic recitation of *‘Gayatri Mantra’*, tamed my exhalation and inhalation to *‘sooham’* and following the directions of my Guru overcame all anger and thus freed myself from of all worldly desire.”

213.

Koel tei moel kath kyoet chui,
Toet kyoet choi shant sobhav;
Kraye hund aagur wati kyot choi,
Ante kyot choi bas Gure sund naav.
JK-242, PNR-137, BNS-45(II)

क्वल तय म्वल कथ क्युत छुय।	کول تے مول گتھ کیٛتُ چھُے
तोत क्युत छुय शांत स्वभाव।	تۆت کیٛتُ چھُے شانت سو بھاو
क्रेयि हुंद आगुर वति क्युत छुय।	کرٛ یہ ہنُد آگر وَتہِ کیٛتُ چھُے
अंतिह क्युत छुय ग्वर् सुन्द नाव।।	انِتہہ کیٛت چھُے گورٕ سُند ناو

"High caste and better financial position is not counted there, only your humble behaviour is weighed supreme. Good deeds can help traverse safely this road while the blessing of guru is most desirable to achieve goals."

214.

Kush posh tel diiph zal naa ga'tshe
Sad'bhava gwara kath yus mani he'yay,
Shambhu'has swari neyth pan'ni ya'tshe,
Soi dapi'ze saha'za kraii.
JK-67, GR-45, PNR-62

कुश पोश तेल दुफ ज़ल ना गछे।	کُش پوش تیل دِپھ زل نا گڅھے
सदभावु ग्वरु कथ युस मनि ह्ययि।	سَد ھ بھاؤ گورِ کَتھ یُس مَنہِ ہیٔیے
शंभुहस स्वरि नित्य पनने यछे।	شمبُھو ہَس سورِ نیتی پنٛنہِ یڅھے
स्वय दप्यज़े सहज़ु क्रय।।	سَے دپُٔزے سہزاہ کرٛے

"One who follows faithfully the word of his *Guru* and meditates continuously on *Shiva* does not need things like *kusha* grass, sesame seed, flowers, *dweep jyoti* or water for worship. He is freed from world joyfully and is not born again."

215.

Omey akuy a'chur pa'rum,
Suy haa mali ro'tum von'dus manz;
Suy haa mali kani paeth ga'rum te tsu'rum,
Aases sas te sap'zes soen.
JK-183, PNR-50, BNS-1(I)

ओमुय अकुय अछर पोरुम।	اوٚمُے اَکے اَچھُر پٔوٗرُم
सुय हा मालि रोटुम व्वन्दस मंज़।	سُے ہا مالہ روٗٹُم وونٛدَس مَنٛز
सुय हा मालि कनि प्यठ गोरुम तु चोरुम।	سُے ہا مالہ کنِہ پیٚٹھ گوٗرُم تہ ژوٗرُم
ऑसुस सास तु सॉपनिस स्वन।।	آٔسُس ساس سَپٕنِس سوٗن

"I chanted repeatedly the unique divine word *'Om'* and saved it lovingly in my heart with my persistent dedication and love. I was just ash and by its divine grace got transformed to gold."

216.

Omey aa'dye tay omey sorum,
Omey thurum panun paan;
Anyath traevith neyth bosum,
Tavay provum parme'sthan.
JK-182, PNR-197, BNS-2(I)

ओमुय आद्य तय ओमुय सोरुम।	اومۓ آدِ تے اومۓ سۆرُم
ओमुय थुरुम पनुन पान।	اومۓ تھُرُم پنُن پان
अन्यथ त्रॉविथ न्यथ बोसुम।	اَنتھ ترأوِتھ نیتھ باسیۆم
तवय प्रोवुम परमु-स्थान।।	تَوے پرووُم پَرمہٕ ستھان

"*Om* is the beginning and *Om* is the end. I constituted my whole being with this sacred sound. I set aside all commonplace and began experiencing His presence within me. That's how I reached the supreme station of the Lord."

217.

Omey chhu wuth'path omey chhu sorun,
Omey chhu wop'deesh apore zaan;
Omey chhu parun omuy chhu sorun,
Ome-sey saet kar zaaney zaan.
JK-210, BNS-3(I)

ओमॖय छु व्वथ-पथ ओमॖय छु स्वरुन।
ओमुय छु व्वपदीश अपूर ज़ान।
ओमुय परुन ओमुय छु स्वरुन।
ओमॖसॖय सॗत्य कर ज़ानी जान।।

اومۓ چھُ ووتھ پَتھ اومۓ چھُ سورُن
اومۓ چھُ وو پدیش اَپور زان
اومۓ پَرُن اومۓ چھُ سورُن
اوم سۓ سیتی کر زآنی زان

"*Om* is the crux of all devotion and the choicest word to be meditated upon. It is the single divine command ever delivered by the *Supreme Guru (Shiva)*. Know *'Om'* fully well, recite consistently and ponder upon it deeply."

218.

Omkar sharer keewal zonum,
Shabd, sparsh, roop, ras, gand saet hyeth,
Aatm'swaroop su panay osum,
Parm'twath dorum sheras peth.
JK-253, PNR-51, BNS-4(I)

ओमकार शरीर कीवल ज़ोनुम।	اومکار شریر کیوٚل زوٗنُم
शब्द स्पर्श रूप रस गन्द सॖत्य ह्यथ।	شَبد سُپرش رعپ رَس گَند ہؠتھ ستؠ
आत्म स्वरूप सु पानय ओसुम।	آتمہٕ سورۄپ سُہ پانے اوسُم
परमॖ-त्वथ दोरुम शेरस प्यठ।।	پرمہ توتھ دوٗرم شیَرس پیٹھ

"I recognize my body along with its components (*shabd, sparsh, roop, ras, gand)* as *'Omkaar'*. I understand it as the true representation of the Lord. Giving it the most eminent status I have placed Supreme Shiva on the crown of my head."

219.

Akuy Omkar yus naabi daray,
Kombay brahmandas sum garay;
yuhay manther akh suy tsatus karay,
Tas saas manther kyah karay.
JK-73, GR-34, BNP-28, PNR-47, BNS-5(I), RH-121

अकुय ओमकार युस नाबि दरे।
कुम्बय ब्रहमांडस सुम गरे।
अख सुय मंथुर च्यतस करे।
तस सास मंथुर क्याह करे।।

اَکُے اومکاریُس نابہٕ درَ ے
کومبۍ برہمانڈَس سُم گرَ ے
اکھ سوئ منتھر ژتس کرَ ے
تس ساس منتھر کیاہ کرَ ے

"One who recites the divine word *'Omkaar'* in a way that it reverberates with the beats of his navel region. He can successfully make a bridge between his own and the cosmic consciousness. One who commits to memory this sacred word does not need any other *mantra* out of thousands others."

220.

Om'kaar yali layi onum,
Wu'hi korom panun paan;
Shi' woet travith sath marg rotum,
Tyali lall bo waetses prakaash-sthan.
JK-94, GR-82, PNR-49, BNS-6(I), RH-51

ओमकार येलि लयि ऑनुम।
वुहि कोरुम पनुन पान।
शिवोत त्रॉविथ सथ-मार्ग रोटुम।
त्यलि लल बो वॉचुस प्रकाशस्थान।।

اومکار یٚلہ لَیہِ اۆنُم
وُہی کۆرُم پنُن پان
شہِ وۆت ترٲوِتھ سَتھ مارگ رۆٹُم
تٚیلہ لَل بو وٲژس پرٚکاش ستھان

"When I gained mastery over the chanting of '*Omkaar*', my body turned a burning coal. After I traversed past six roads (*chakras*) I was pushed to the seventh (*sahasrar*). That's how I reached the luminous abode of my Lord."

221.

Dame dame man Omkaar pare'novum,
Panay paraan paanay bo'zaan;
Su'ham paras aham go'lum,
Teli lall bo wae'tses prakash-sthan.
JK-145, BNS-7(I)

दम़ु दम़ु मन ओमकार पऱ-नोवुम।
पानय परान पानय बोज़ान।
सूहम परस अहम गोलुम।
अद़ लल ब्व वॉच़ुस प्रकाश-स्थान।।

دَمہٕ دَمہٕ مَن اومکار پَرنوُوم
پانے پَران پانے بوزان
سُوہم پَرَس اَہَم گوُلُم
تیلہِ لَل بو وأژِس پرٛکاش ستھان

"Step by step I succeeded in making my mind chant *Omkaar* in a way that I turned out both, the one who chanted and the one who listened. My assertion *'I was He'* finished and rid me of all egos connected with it. That's how I reached the luminous state of perfection."

222.

Tshan'dum te tshaun'dum tren de'shan,
Naeb te ni'shane lo'bum ne ku'nay;
Pru'tshum sae'dhen saa'dan te tape rae'shan,
Tim boo'zith laeg riv'nay;
Ade ha maali ker'nam daya dyut'nam dar'shun,
Sar'ney su de'shaan pane paan ne ku'nay.
JK-222, BNS-120(I)

छ़ोंडुम तु छ़ोंडुम त्रयन दिशन।	ژھنڈُم تہ ژھونڈُم ترٛن دِشَن
न्यब तु निशानु लोबमस नु कुने।	نِیب تہٕ نِشانہٕ لوٚبمَس نہ کُنےٚ
प्रछुम स्यधन सादन तु तपु ऋशन।	پرٛژھوم سدٕنَ سادَھن بیہ تپہ ریشن
तिम ति बूज़िथ लग्य रिवने।	تِم تہ بوٗزتھِ لگیٚ رِوٕ نے
अदु हा मालि कुरनम दया द्युतनम दर्शुन।	ادہ ہا مالہ کرٕنم دیا دیٛوتنَم درشن
सारनुय सु डेशान पानस पान न कुने।।	سارِنی سُہ ڈیشان پانہ پان نہ کُنےٚ

"I searched for Him in all three directions but found no clue. I asked many highly elevated holy-men and saints but they also didn't respond. I held fast till He appeared before me. Actually He observes everything closely but prefers being hidden from the public view."

223.

Sat san'gay pavi'ter do'rum,
Navi sech roo'zes trop'rith bar;
Dash dash'mi dwar par'ze'no'wum,
Eka'dah tsand'ramas ka'rem lai;
Dwa'dash mand'las deh shum'ro'vum,
Triyo'dash triveni nae'vem kaay.
Tsa'tur'dash tso'dah bha'wan shube'nae'vem
Puran panch'dash chand'raman korum u'day.
Ok'doh boo'gith paan san'do'rum,
Sat'lai gachith kal'pun trov,
So'ruy somb'rith yahay ka'rem pot'lain pooz.
JK-155, BNS-21(I)

सत संगय पवित्र दोरुम।	سَت سُنگے پوَترِ دوزُم
नवि सच़ रूज़स त्रोपरथि बर।	نوِ سئژ روزِس تروپرِتھ بَر
दशु दशॅमी द्वार प्रज़नोवुम।	دش دَشمی دوٗ ار پَر زنوُوم
ऐकादश-च़न्दर्मस कॅरमस लय।	ایکادشی ژندرَمَس کرٕم لَے
द्वारश-मन्डलस दिह शॊमरोवुम।	دوادش منڈَلس دیہہ شومروُوم
त्रयोदशु त्रिवेनी नॉवम काय।	تریودش ترِوینی نأوٗم کائے
च़ोतुर्दशु च़ोदाह भवन शूब-नॉविम।	ژوتردش ژٗوداہ بھَون شُوبہ نأوِم
पूरनु पांच़दश च़ंद्रमन कोरुम व्वदय।	پوٗرن پاںژردش ژندرمَن کوٗرُم وودے
ओकदोह भूगिथ पान संदोरुम।	اوکدوہ بوٗگتھ پان سندورُم
सथ लयु गछ़थ कलपुन त्रॉविथ।	سَتھ لیَہ گژھت کلُپن ترأوِتھ
सोरुय सोम्बरिथ यहय करुम पोतल्यन पूज़।।	سورٕے سومبرتھ یہے کرٕم پوتلین پوٗز

"Blessed by the association of holy fellowship I with a renewed zeal settled down to meditate, shutting my mind to outer influences. On tenth day I reached the gateway of my Lord's grace. On eleventh the moon of my awakening dawned upon me. On twelfth I experienced liberation and on thirteenth enjoyed holy dip in the confluence of *triveni* at the point between my eyebrows. On fourteenth day my internal self was decorated with His grace and on fifteenth day the moon of awakening arose on my conscience. On first day of next fortnight I'd a reshuffle of my spirit and on subsequent day I experienced the thoughtless state of mind. With this achievement I shifted my mind to my Lord's worship."

224.

Aag'ray gru'zum,
Wu'ge wani dour sa'gum;
Aure'kay kra'paye za'gat wu'zum,
Yore te kainh mae so'rum no.
JK-163, BNS-92(I)

आगरय ग्रोज़ुम	آگرےگروُزُم
वुग-वानि डूर स्वगुम।	وُگہوانہِ ڈوُ رسوگمُ
ओरचि क्रपायि ज़गत वुज़ुम।	اورچہ کرٛ پایہ زگت وُ زُم
योर ति कॆंह म्य स्वरुम नो।	یوٗرِ تہ کینہ مےٗ سوٗرُم نو

"Being blessed eternally inspiration came to me directly from the source. I didn't make any personal efforts. The water of realization came of its own to quench my thirst. I didn't myself contribute even a bit in this direction."

225.

Ham ham karan gun'dum te mo'rum,
Kaisre wane wo'lum ra'teth naer;
Yali ha maali kaam kroodh loobh moh go'lum,
Teli haa mali lo'bum end'maidan-e-sar.
BNS-46(II)

हम हम करान गॉडुम तु मोरुम।
क्यसरि वनु वोलुम रटिथ नर।
यलि हा मालि काम क्रूध लूभ मुह गोलुम।
त्यलि हा मालि लोबुम अन्द मुदानु सर।।

ہَم ہَم کران گنڈُم تہٕ موٗرُم
کیسرِ وَنہٕ وولُم رٹتھِ نَر
ییلہ ہاماله کام کرٗودھ لوٗب موٗھ گولُم
تیلہ ہاماله لوٗبُم اَند میدانہٕ سَر

"After I captured and killed the bouncing ferocious beast of my powerful emotions from the dense forest of my mind, and controlled the powerful emotions like lust, anger and desire, I was able to realize my desired goals."

226.

Shiv te Shak'ti katyu dhy'them,
Timow retem ka'yas jay;
Daa'yas daer'sey sa'nun meu'thum,
Tee'lith roo'zes trai'with lar.
JK-257, BNS-101(I)

शिव तु शक्ति कत्यो डीठुम।
तिमव रटुम कायस जाय।
दायस दुरि-सय सनुन म्यूठुम।
तीलिथ रूज़ुस त्रॉविथ लर।।

شیو تہ شکھتی کتیوٗ ڈیٹھِم
تِموٗ رٹُم کایَس جائے
دایَس درئ ئے سئُن میوٗٹھُم
تیلِتھ روزِس ترٲوِتھ لَر

"Where did I finally find *Shiva* and *Shakti*? They were sitting gracefully in the inner recess of my heart. The feeling was so gleeful and gratifying that I absorbed myself total with no digressions and virtually quite inactive lying on my back with no other thoughts."

227.

Kri'ya ka'ram dha'rm ko'rum,
Teer'than nae'vem pa'nean kaay
Pa'pan somb'rith bha'sem ko'rum,
Ta'te kus oos te yoet kam aay.
JK-233, BNS-106(I)

क्रिया करम धरम कोरुम।
तिर्थन नॉवुम पनुन्य काय।
पापन स्वम्बरिथ भस्म कोरुम।
तति कुस ओस तु योत कम आय।।

کریا گَرَم دَھرم کۆرُم
تیرتھَن ناؤم پَنٕنی کائے
پاپَن سومبرِتھ بھَسم کورُم
تَتہ کُس اوس تہ یۆت گَم آئے

"All my life I observed necessary religious rites and ceremonies and visited various holy places to have a dip in the holy waters thus absolving myself of all my sins and faults but I experienced no betterment in the grace of God as it was and as it's now."

228.

Mansey maan bhave'saras,
Chuer koop nairas naare'chowkh;
Laike laikh youd tuli kouet,
Tuli tul tai tole na kenih.
JK-41, GR-23, PNR-40, BNS-13(II), RH-86

मनसुय मान भव-सरस।	مَنَسے مان بھوہ سَرَس
छुर कूप नेरय्स नारु छुक।	چھُر کُوپ نیرِیس نارٕ چھُک
ल्यकु ल्योख योद तुलि कूटय।	لیکہ لیکھ یود تُلہٕ کوٹ
तुलि तुल तय तूल नु क्येह।।	تلہِ تُل تے تُول تہ کینہہ

"As fire inside earth bursts out and causes widespread destructions so is the human heart. When it bursts out, people go out of control and abuse each other violently. If the cause of this outburst is weighed in a cool mind it proves weightless and without any substance."

229.

Aagur-ai ra'takh te saer saer ta'rakh,
Ade kava mu'do fa'takh ne zah;
Aag'ras an'dhar Shiv te Shak'ti wu'chakh,
Vu'chakh te hei'chakh ta'sund naav.
JK-164, BNS-93(I)

आगुरय रटख सॉर्य सार्य तरख।	آگرٕ اَے رَٹکھ سأر سأر ترَکھ
अदु कवु मूडो फटख नु ज़ाह।	اَدہ کَوٕ مُوڈو پھٹکَھ نہ زاہ
आगरस अंदर शिव तु शक्ति वुछख।	آگرس اندر شیو تہ شکھتی وُچھکھ
वुछख तु ह्यछख तसुंदुय नाव।।	وُچھکھ تہ ہیچھکھ تسندٕ وی ناو

"If you focus on the source of divinity you won't go astray but proceed gradually to the goal. Once there, you'll see both *Shiva* and *Shakti* and get illuminated perpetually. Having thus blessed eternally you'll get closer to the Lord and be one with His name."

230.

Khyai'th gan'dith sha'mi na maa'nas,
Braa'nth yi'mow traiv timai gai kha'sith;
Shaas'ter boo'zith chy'ee yame-bhaye kro'rey,
Sune poez-tai dhan'ye la'sith.
JK-30, BNS-134(I)

ख्यथ गंडथि शमि ना मानस।	کھیتھ گنڈِتھ شیمہِ نا مانس
ब्रांथ यिमव त्रॉव तिमय गय खसिथ।	بْرانتھ یموترأو تمےِ گئ کھستھ
शास्तर बूज़िथ छु यमु भयु क्रूर।	شاسترِ بُو زِتھ چھُ یمہٕ بھیٔہ کرُ ور
सु ना प्वछ़ तु धनी लसिथ।।	سُہ ناپوٚ ژتہٕ دھنی لُستھ

"Eating tasty dishes and wearing nicely won't buy you any lasting peace. Those who leave the delusion behind get a sudden uplift. Listening to the scriptures and divine discourses frees one from the scare of death and gets freedom from all debts of worldly obligations."

231.

Paa'nay aasakh te paa'nay kaa'sakh,
Paan'sey ni'she la'bakh so'dur;
Zind'ai ma'rakh te ma'rith la'bakh,
Ade day'shakh shi've sund mokh.
BNS-20(II)

पानय आसख तु पानय कासख।	پانے آسکھ تہ پانے کاسکھ
पानस निशि लबख स्वदुर।	پانس نِشہ لَبکھ سوٗدُر
ज़िंदय मरख तु मरिथ लबख।	زندے مَرَکھ تہ مرِتھ لَبکھ
अदु डेशख शिवु सुंद म्वख।।	اَدہ ڈیشکھ شیوسُند موکھ

"You are yourself the absolute and answer to every interrogation. Once you get awakened to yourself you find the ocean of divinity. To achieve this you die to the desire of the world before you die. All your hopes are fulfilled and you see the Lord face to face."

232.

Av'taal pai'vtaal ko'gum tee'lith,
Yi kaar ya'tee kar la'gee go'vind khan'daa;
Yi'man gaj'raa timan gow sha'ra,
Radha'yo bhak'ta chitt bhavti-aatma.
BNS-125(I)

अवताल प्यवताल क्वगम तीलिथ।	اوتال پیوتال کوگم تیلتھِ
यि कार युती कर लगि गोवन्दु खंडा।	یہ کار یئتی کَر لگہِ گووندٕ کھنڈا
यिमन गजरा तिमन गव शरा।	یَمَن گجرا تَمن گوشَرا
राधायो भक्ता च़्यत भवतु आत्मा।।	رادھایو بکھتا ژہت بھَوتہٕ آتما

"Get free outright off the worldly desire or you'll break off the intentions further. Those who awaken sooner take a better lead to redemption. Remember the devotion of Raadha for Krishna who got both her heart and soul purified with the purest love of her Lord."

233.

Man-tsoor maarun te gandun nesh'kal,
Pend vatith thaav hay;
Deve-putra su waney paanai vein'do,
Sui depzay sehza krey.
BNS-123(I)

मन चूर मारुन तु गंडुन न्यशकल।
प्यंड वटिथ थाव हे।
दीवु पुत्रा सु वनि पानय वयंदो।
स्वय दुपज़े स्हज़ु क्रय।।

مُن ژۆر مارُن تہ گنڈُن نشکل
پینڈ وٹِتھ تھاو ہے
دیوِ پۆترائہ وَنہِ پانے ویندو
سوئے دُپزے سہز ہ کرئے

"It's really difficult to bring round the vacillating mind concentrate on a single point. The wavering thoughts need to be consolidated as a lump of cooked rice. O the progeny of the supreme creation, it is the truest devotion of the Lord and having done, the supreme Shiva will guide you personally to your ultimate awakening."

234.

Soye kul no dode saet sagye zay,
Sairpini thoolan dize no phah,
Yus yuth karee su tyuth soree,
Krairay kaer'zi ne panun paan.
JK-167, BNP-9

स्वयि कुल नो द्वदु सुत्य सगिज़े।
सुरपिनि टूलन दिज़ि नो फॉह।
युस युथ करी सु त्युथ स्वरी।
क्रेरे करिज़ि नु पनुन पान।।

سویہ کُل نو دودِ سیتۍ سگۍ زے
سرپنہِ ٹھولَن دِزِنو پھاہ
یُس یُتھ کرئ سُہ تۄتھ سوری
کرێرے کرِ زِنہ پنُن پان

"Do not water nettle with milk and refrain from hatching the eggs of a snake! One has to reap the harvest of one's actions, good for good and bad for bad. So it is no use to go deep into the morass of the world"

235.

Chu kuni chu no ku'nay,
Wu'chum ore yore ne ku'nay;
Dai phal tai mool no ku'nay,
Chey tsaen to garun ne kunay.
JK-192

छु कुने छु ना कुने।
वुछुम ओरु योरु ना कुने।
दयि फल तय मूल ना कुने।
चुय चेन तो गारुन ना कुने।।

چھُ کُنے چھُ نا کُنے
وُچھُم اور یور نا کُنے
دَیہ پھَل تہ مُول نا کُنے
ژٔے ژین تو گارُن نا کُنے

"The presence of the Lord is felt everywhere but He prefers being veiled. I sought Him everywhere but could not find Him. The fruits of the tree of Lord's grace are seen all around but not the roots. The fact is He is to be sought nowhere except one's own self."

236.

Paney aav paanas saetey,
Paaney korun panun vaitsaar,
Panay panun naav neche'novun,
Paanay gupun panun paan
BNS-19(II)

पानय आव पानस सुती।
पानय कोरुन पनुन व्यचार।
पानय पनुन नाव नेछ नोवुन।
पानय गुपुन पनुन पान।।

پانے آو پانَس سیئتُ
پانے کورُن پنُن ویژار
پانے پنُن ناو نیچھ نُووُن
پانے گپُن پنُن پان

“The Lord came to create whatever exists. He planned everything solely because none else shares Him. He Himself chose to be such popular but preferred to be hidden from the view of common man.”

237.

Kus ha maali lusuy ne pakaan pakaan,
Kus ha maali lusuy ne wolgaan sameero,
Kus ha mali lusey ne maran te zaiwaan,
Kus ha mali lusuy karaan nendya.
JK-174, PNR-104

कुस हा मालि लूसुय नु पकान पकान।
कुस हा मालि लूसुय नु वॊलगान समीरू।
कुस हा मालि लूसय नु मरान तु ज़्यवान।
कुस हा मालि लूसुय नु करान न्यंध्या।।

کُس ہا مالِہ لُو سے نہ پکان پکان
کُس ہا مالِہ لُو سئے نہ وولگان سمیرو
کُس ہو مالِہ لُو سے نہ مرَان تہ زیوان
کُس ہو مالِہ لُو سے نہ مرَان تہ زیوان

"Who's the one who doesn't tire walking? Who is the one who doesn't tire crossing mount Sameru? Who's the one who doesn't tire being born and facing death repeatedly? And who's the one who does not tire talking ill of others?"

(237 & 238 are companion poems)

238.

Zal ha maali lusuy ne pakaan pakaan,
Sirye lusuy ne wolgaan sameero,
Tsandrame lusuy ne maran te zaiwaan,
Manush lusuy ne karaan nendya.
JK-175, PNR-105

ज़ल हा मालि लूसुय नु पकान पकान।
सिर्यि लूसुय नु वोलगान स्मीरू।
चंद्रमु लूसुय नु मरान तु ज़यवान।
मनुष्य लूसुय नु करान न्यंध्या।।

زل ہا مالہ لُو سے نہ پکان پکان
سِری یہ لُوسئے نہ وولگان سمیرو
ژندرمہ لُو سے نہ مران تہ زیوان
مَنُش لُو سے نہ کران نندیا

"Water doesn't tire walking, sun doesn't tire crossing mount Sameru, the moon doesn't tire being born and facing death unendingly and man doesn't tire talking ill of others."

239.

Na zaayas te na pyaayas,
Na kheyam Hand te na shonth;
Na chyas shyen pate,
Na chyes satan bronth.
JK-180, PNR-24, BNS-52(II)

न ज़ायस तु न प्यायस।	نہ زایَس تہ نہ پیایَس
न ख्ययम हंद तु न शोंठ।	نہ کھیَیم ہَند تہ نہ شوٗنٹھ
न छस श्यन पत।	نہ چھَس شین پَتہ
न छस सतन ब्रोंठ।।	نہ چھَس ستَن برٛونٹھ

"Neither was I born of anyone nor did I bear anyone. Neither did I taste 'Hand' nor 'shounth' (in Kashmir a woman after giving birth was fed the wild herb 'hand' as a vegetable and more of 'shonth' as a spice). Neither did I come after six nor before seven."

240.

Rozne aa'yes ga'tshun ga'tshyam,
Pakun gatshyam wawe looke'paal;
Kenh'nas peth natsun ga'tshyam,
Atsun ga'tsyam su'khum prakae'r.
JK-249, PNR-26, BNS-70(II)

रोज़नि आयस गछुन गछेम।
पकुन गछ़ेम वावु लूकुपाल।
कैंह'नस प्यठु य नचुन गछ़ेम।
अचुन गछ़ेम सूक्षम प्रकार्य।।

روزنہ آیَس گژھَن گژھم
پکُن گژھم واؤ لُوکہ پال
کینہ نَس پیٹھے نَژُن گژھم
اَژُن گژھم سوکھشَم پرٛکاری

"Since I've come to live this life, return to the source cannot be denied as the course of the breath has to be continued whatsoever. If life's real purpose is not followed it will be a wasteful exercise because nothing except good karma goes along through its end."

241.

(a) Siryas hyu prakash ne kunay
Gange hyu tirth ne kanh
Bae'yes hyu baan'dav ne kunay
Rane hyu so'khey ne kanh

(b) ae'chan hyu pra'kash ne kunay
Ko'thyan hyu tirh ne kanh
Chandas hyu ban'dav ne kunay
Khani hyu sokh ne kanh

(c) Ma'ye hyu prakash ne kunay
Laye hyu tirth ne kanh
Dayes hyu ban'dav ne kunay
Bhayas hyu sokh ne kanh
JK-140, PNR-36

सिर्यस ह्युह प्रकाश न कुने।	سِری یَس ہیُو پٕر کاش نہ کُنے
गंगि ह्युह तिर्थ नु कांह।	گنگہ ہیُو تیرتھ نہ کانہہ
बॉयिस ह्युह बांधव नु कुने।	بأیِس ہیو باندَ ون کُنے
रनि ह्युह स्वखुय नु कांह।।	رُنہِ ہیُو سو کھ نہ کانہہ
अुछन ह्युह प्रकाश नु कुने।	أچھن ہیُو پر کاش نہ کُنے
क्वठ्यन ह्युह तिर्थ नु कांह।	کوٹھبن ہیُو تیرتھ نہ کانہہ
चंदस ह्युह बांदव नु कुने।	چندس ہیُو باندوٗ نہ کُنے
खनि ह्युह स्वख नु कांह।।	گَھنہ ہیو سو کھ نہ کانہہ

मायि ह्युह प्रकाश नु कुने।	مایہ ہیُو پرٛکاش نہ کنُے
लयि ह्युह तिर्थ नु कांह।	لَیہ ہیُو تیرتھ نہ کانہہ
दयस ह्युह बांधव नु कुने।	دیَس ہیُو باندھو نہ کنُے
भयस ह्युह स्वख नु कांह।।	بھَیَس ہیُو سوکھ نہ کانٛہہ

(a) "No luminance equals the brightness of sun. No pilgrimage spot equals Ganga. No relation equals the love of a brother. No delight equals the company of a wife."

(b) "No luminance equals the brightness of eyes. No pilgrimage spot equals the power of legs that take us there. No relation equals the ease that is enjoyed with better monetary strength. No delight equals the comfort that a garment provides by covering our body."

(c) "No luminance equals the power of love which not only binds with all around but also makes capable to meet the Lord. No pilgrimage spot equals getting familiarized with our inner self. No relation equals the proximity with the Lord. No delight equals the fear of death and punishment for our ill-deeds."

242.

Kus bab te hwa'so maaji,
Kami laeji baeji wath;
Kael ga'tshak na kune bab na kune mae'ji,
Zae'nith kave lae'jith bae'ji'wath.
JK-172, PNR-36.

कुस बबु तु क्वसो मॉजी।
कमी लॉजी बॉजी बठ।
कॉल्य गछ़ख नु कुनि बब न कुनि मॉजी।
ज़ॉनिथ कवु लॉजिथ बॉजी-वठ।।

کسٕ بَب کوٚسو مأجی
کَمی لأجی بأجی وَٹھ
کألی گژھکھ نہ کُنہٕ بَب تہ نہ کُنہِ مأجی
زأنِتھ کوٚلأجِتھ بأجی وَٹھ

"Who's your father and who's your mother? There's no fun creating such serious relationships? Ultimately when you leave this world none of them will be there to accompany you. You know it all still you pamper these affinities."

243.

Yas ne kenth kaan tai cho'nuy yas turai,
Su kus shur'veer you'das neray;
Andree nai gali tas vaih'nuy byoluy,
Shai nai aasi tai krai kati vaipay.
BNS-71(II), PNR-80

यस न केंह कान तय छोनय यस तरुय।	یَس نہ کینہ کان تے چھٗونُے یَس ترُے
सु कुस शूरवीर य्वदस नेरे।	سُہ کُس شوٗرُ ویریودس نیرے
अंदरी नय गलि तस वेहनुय ब्योलुय।	اندری نے گلہِ تَس ویہہنوٗئ بیۆلُے
शय नय आसि तय क्रय कति व्यपे।।	شے نے آسہِ تے کرٛ ے کتہِ وپٕے

"An aimless devotee is like a warrior in battle with no arrows in his quiver. Unless he has a definite aim to fight and has the seed of poison in his heart finished for all times his all devotion is a futile exercise and he won't overcome duality between him and his Lord."

244.

Zag'tas an'dhar kei'tyah pae'lim,
Sairey tshan'dan daye senz wath;
Shen manz akes daya zai'nem,
Mae'nim te zai'nim ishere gath.

ज़गतस अन्दर कुत्याह पॉलिम।

सॉरिय छान्डान दयि संुज़ वथ।

श्यन मंज़ अकिस दया ज़ॉनिम।

मॉनिम तॅ ज़ानिम ईष्वरि गथ।।

"I met and pampered numberless people in this God's world. All of them wished to achieve exclusive spiritual advancement but strangely only a few possessed true fellow feelings. I'm truly amazed at the strange ways of the God."

Notes

4

Notes

This section constitutes detailed notes (comments) on each poem listed in the previous Lalla-Vaakh section divided into following seven chapters each with an introductory note strictly according to the serial numbers allotted to them in that section.

(I) Personal Celestial Experience
(II) Essential Purpose of Life
(III) Concept of Universal Lord
(IV) Pranayama and Kundallini Yoga
(V) Guru Sadhna
(VI) Significance of Om
(VII) Miscellaneous

(I) Personal Celestial Experience

Lalleshuri was a poetic genius and a mystic of highest order. Her poetic compositions, an explicit expression of her personal spiritual experience and knowledge combined with high poetic brilliance is almost unprecedented in the world of literature. Once one tries reading them between the lines the poems leave the reader spellbound. Most of Lalla's poems are compact with a deep content that mystifies the reader as if one has gone through a full volume in a single gulp. As a mystic she had undoubtedly attained the peaks of spiritual excellence such that all the divine secrets had opened clearly to her. A fully realized soul, an ardent proponent of *Kashmir Shaivism* and an incarnation of *Lord-Shiva* she has described her personal celestial experience and achievements in her various poetic compositions (*vaakh*) obviously to show a clear path in the divine journey to the seeker of awakening. Her poems are shaped within the horizons of *Kashmir Shaivism, Yoga* and *Tantra*. It was truly exclusive of Lalleshuri that she not only achieved the highest emancipation of her self but also succeeded in guiding masses of her time and the future generations alike towards a better life and awakening to the divine secrets of the universe and ultimately being one with the *Supreme-Lord* and achieving freedom from the unending cycle of birth and death for which a human being is in fact sent here in this world both as an individual and as a collective man. Her journey towards attaining perfect identity with her Lord seems to be combined with lots of trials and tribulations though the end quite rewarding. She has been fortunate enough to enjoy the guidance of her preceptor (*Guru)* in abundance who took her to the heights step by step though at times it seems that she excelled her master in her achievement.

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1 - 2

(1&2 are companion poems so a common comment follows)

Lalleshuri has woven this beautiful allegory by describing the journey of a cotton flower, a symbol of purity and innocence, to its culmination into a beautiful garment worthy to be worn by a king. She says she had originally set out hoping to bloom like a cotton flower, a symbol of innocence and purity. Though the journey was very difficult but she withstood. The aspiration of blooming like a cotton flower is a clear indication that she had come to this life well aware about her celestial mission, quite well organized right from her previous birth and just to continue her unfinished mission of guiding the masses for their emancipation in this life. But the goal of complete liberation is not easy to achieve. All the stages of development are difficult to cross. One has to be extremely cautious and vigilant at every stage otherwise there's a danger to get stranded devoid of any further development. Lalleshuri has at times and places acted as an ordinary devotee just to make the path clear for an individual though she herself was already a highly awakened soul having achieved all the possible goals of celestial life. She time and again stresses upon the fact that the main hurdle is the worldly attraction. We're caught in the web of the glamour of this world so we're not able to free ourselves from its shackles. The lure of the worldly possessions, properties, family, wealth etc is pressing hard and almost impossible to cast away. Many among us try to act on both stages equally but that doesn't work. We're more glued to the world than our Lord though there're a few noble souls who actively participate in the family life but keep their heart centered in their Lord. That's why Lalleshuri has pointed out that her journey towards spiritual awakening and liberation from the worldly bondage was not so simple. Presumptively she had to pass through lots of tests and tribulations just like the cotton flower but the end was quite rewarding. She attained everything and there remained nothing unachieved for her. She became one with the ultimate truth of this universe, the Supreme-Shiva completely liberated from the shackles of life and death.

3.

Lalleshuri describes her personal experience of meeting her Lord obviously after lot of struggle. She indicates here the unalloyed devotion of a seeker for his Lord that takes him to his goal. There's no doubt that only the extreme love of God is the ultimate key to success in this field but it's not so easy to develop that kind of devotion which truly attracts the love of the almighty. It needs complete surrender and complete detachment from the worldly affairs and keeping under perfect control all human desire and frailties. Once the stage is reached the distance between the seeker and the Lord shrinks to a jiffy but again one needs to be very cautious otherwise one is liable to fall back. Lalleshuri was already an awakened soul, an ardent devotee and enough enlightened hence she obviously needed very little efforts to reach her goals. At the end of a hectic struggle when she was crowned with success she saw her lord nowhere else but on her own head dancing with joy. It was now clear to her that her lord was always with her, quite near her than everything else. This gave her the ultimate satisfaction; whatever she had wished for and strived for long was satisfactorily achieved by her. Thus Lalleshuri brings home to the seeker that with selfless devotion and complete surrender can one achieve all the heights of enlightenment for himself. An another fact that comes to light here is that human being is already invested with full divine emancipation but the infinite energy is dormant inside him for want of awakening of his energies with appropriate saadhna and the devotion of the Lord.

4.

The spiritual practice involves first the transformation of mind, from the worldly involvement to the devotion of the Lord. Unless the mind is fixed on the love of God no concentration can be achieved. Merely chanting God's name with a wavering mind cannot get any dividends. Meditation on the name of the Lord with a clean slate of mind bereft of all unnecessary digressions is what's required. Lalleshuri says that her individual self transformed into a glorious spiritual whole by

persistent meditation and practice of yoga. She was able to realize the eternal truth in the same body of flesh and blood and thus her human existence proved the safest vehicle for her development to her present stage of emancipation. The essential purpose of getting a human form is an occasion to work for the ultimate realization of truth of this existence and getting freed from the frequent cycle of birth and death. There are enough indications provided for the human being about the transitory nature of this life and the rarest of the rare occasion provided for him for the achievement of its essential purpose viz. the ultimate awakening of self through being one with the Supreme Lord. The stress is laid here on the importance of human body in the pursuit of divine realization as without it no transformation of spirit is possible so Lalleshuri refutes the theory of the neglect and persecution of human body while proceeding on the celestial path. Kashmir Shaivism does not advocate the common concept of this world being merely a shadow or Maya and not a reality rather it accepts the importance of both this world and life as an essential means to achieve the essential goal of life, the realization of ultimate self.

5.

The poem is a superb poetic composition with a strange jugglery of words for its diverse meaning and expression. In her ecstasy of achievement Lalleshuri feels herself completely transformed on her having washed her whole person both interior and exterior with the celestial waters and to her amazement the sun and moon and the whole world along with herself looked entirely reformed, all new, beautiful and fresh. The external nature seemed to her quite different with a new life, a new spirit essentially the presence of her Lord (Shiva) all-pervading and all-encompassing. This is truly a strange ecstatic feeling that all conscious devotees of the Lord aspire for, a strange taste of exclusiveness and uplift of spirit that can be experienced only by those who by dint of their sincere efforts and the grace of the Lord achieve in their lifetime. The reformation of her Self is compared to the deluge that enacts a cosmic dissolution at the end of every kalpa or cycle of time and marks the beginning of the next. Lalleshuri delights in a vision of regeneration, the

world enchanted once again, suffering and delusion cleansed away, the mind freed of its phantoms, is new, the moon, whether as activated sahasrara, earth's satellite or ornament in Shiva's hair is new. These epic-scale regenerations are reflected in Lalla's own transfiguration, through the rigorous self purification of Yogic practice.

Almost all of us miss this opportunity not only in the present life but numerous such past lives through engaging ourselves sheepishly in the worldly affairs such vigorously forgetting entirely the real purpose of life. The world after realization is obviously quite new and fresh, just new with deep striking lights everywhere. The grace of the Lord is abundant with no cares of the world, no disease, no death, no suffering. Who would not like to live in such a world but it can be enjoyed only by the exclusive that've become awakened to the deepest and the most mysterious secrets of the universe and its master the *Supreme-Shiva!* After her self got cleansed of all the defilements and impurities (*mallas*) Lalleshuri was completely a changed person. She was freed from the limitations of *karma* as she had become one with her Lord. Her personal individuality was finished along with all her egos though she lived her allotted days of life essentially with some purpose. She had attained the super status of a *'jivanmukhta'*--- a life that's absolutely soaked in the blessings of the Lord where all duality between the seeker and the sought is finished.

Lalleshuri gives a wonderful expression to the joy of her achievement that provides a strange impetus to the seeker in the divine path. The expression is an indicator to the fact how the spiritual emancipation makes a complete revolution of the self and how ecstatic one feels on the ultimate divine realization

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6.

In this superb poetic marvel and a very popular poetic composition Lalleshuri employs an image of the Self as a boat tossed about on the ocean of life. She uses the image of a river boat being towed by men or horses on a tow-path. Thus she gives a wonderful description of her journey through life. She has made two appropriate comparisons.

One with a boat sailing through turbulent waters being towed probably by men on a tow-path by a frail untwisted cotton thread and the other with unbaked earthen dishes filled with water ready to fall apart. The former indicates to the uncertainty of this life constantly living in the fear of death and the later indicating the truth of life which slowly wastes away that entire one has earned, easily mixing with material nature rather than being above it or in control of it. Man has no control over these circumstances. He is compelled to live under severe pressure of the scare of death and disease, the essential factors of this life. There is no ultimate remedy to this phenomenon except liberation from the cycle of birth and death which can be obtained only by being one with the Lord which Lalleshuri calls her real home. So with the same hope she pleads with God to take her across the sea of existence to her real home, the house of her Lord. The metaphor used here is very appropriate. There is a permanent danger to this boat sailing through the turbulent waters of life to get detached from the path of salvation and get lost. The pulls and pressures of worldly attachments are very hard. There is always danger of going astray from the reality. The life process is such a frail experiment that it's liable to fall off with the smallest provocation like the dishes of unbaked clay filled with water. The only way out of this transitory life process is to understand its truth and work for ultimate deliverance. There're only two options before us --- either engaging completely in the mundane world, face the ultimate death and go on changing lives one after another or finding a way towards realization of self, getting nearer to the universal truth and get freed from the unlimited cycle of birth and death. Unfortunately very few, quite negligible few understand this truth and try detaching themselves from the world and proceed towards God.

7.

Lalleshuri describes her personal experience with her Lord and how she freed herself from the desire of the world. She abandoned the desire of the world to be awarded the pleasures of heaven in return of her devotion but treasured it in her heart with such depth that there remained no room for any other thought. She compares this love with a

shooting pain which does not allow any distraction of thought from it for its severity till not subsided. Such devotion is very rare and whenever it comes with a devotee it invites the instant attention of the Lord and He presents Himself before his beloved devotee instantly. It always remains a fervent desire with a devout devotee to develop such devotion so as to invite the attention of the Lord which always eludes him. The reason is again the same -- his involvement in the worldly affairs. Unless one is able to distance oneself completely from the attractions of the world and is able to remove the interest of self in the matters of the world the progress can be always very slow, so slow that it may take not only a single life but numerous lives and still not attain the objective. Those who in their real terms detach their thought from the active life process and fix themselves totally to the love of the Lord are the instant winners. Lalleshuri describes the same devotion for her Lord and castigates man for his negligence and for being absorbed in the worldly affairs and calls upon him to understand the truth about the pure devotion that only is liable to make him achieve his goals. She gives her own example of devotion how she engaged fully with the truest love for her Lord by keeping awake all early mornings to fondle her Lord out of the deepest love and devotion of a mother for her infant baby in her lap and shower her motherly love on Him as her total attention was diverted only for her Lord and nothing else so much so that she didn't have even a wink of sleep without the thought of her beloved Lord.

8.

The essence of this poetic composition is the truest truth of life and the expression of the depth of the love and devotion of Lalleshuri for her Lord. It's only the depth of devotion that takes a seeker nearer the truth of this life. The deeper the devotion the easier the path to success! You may waste numerous lives and still not achieve your goals though you can achieve your cherished goals instantly whenever you touch the deepest of the deep, the rarest of the rare extent of devotion for your Lord. The condition is only the depth and appropriateness of your devotion. Once you reach that extent of devotion and love you've got

your purpose instantly. Lalleshuri has compared her personal devotion to a shooting pain in her body. One cannot take away one's attention away from that pain until it's there and once it's over the attention is diverted. Once one is able to treasure such a love for the Lord, once the total attention is continuously centered upon His holiness all the time without even an instant of deviation his success is at his hand. It's undoubtedly very difficult to develop such a devotion but not impossible. It's only the lure of the world and its possessions that distract you from your purpose. The love of worldly possessions, wealth and properties along with its glamour takes your attention away from the real purpose of life. Unless we distance ourselves considerably from active life the real purpose cannot be achieved. We are not required to shun all interest in life and run to the forest. That does not essentially serve the purpose. One has to be active in life but all along remain in constant remembrance of the Lord. Being active in the affairs of the world but completely detached from its lure is the work of a great yogi that lots of awakened individuals have been able to achieve. Great household saints have worked actively in both situations. They were active householders but their heart was perpetually with their Lord.

To quote B. N. Parimoo, "The verse has a rich, musical language and romantic content. Lyrical poetry in any language may not outdo this vaakh in Kashmiri. '*Pot Zuni*' ----- that is the background; and the nightingale seeking the mate sings with 'full-throated ease' --- 'I am the seeker! I am the seeker!' And anon wakes up the Eternal Beloved, the Self; "Here am I to feast your mind upon!" The feeling of love, deep-seated and burning, is readily answered and the lover is purified and transported into a state of ecstasy."

Writes Ranjit Hoskote , "She awakens and joins with the loved one, who is the self: the process of union marks the falling away of all karmic defilements and the attainment of an indescribable clarity of being."

9.

Here is a great lesson in this poem -- the futility of excessive involvement in the worldly affairs! Lalla asserts that she never sought

fame, notoriety or affluence in life; nor did she wish to indulge in the pleasures of the floating world of appearances and desires. She emphasizes forcefully that the purpose of life is not overindulgence, enjoying the tastes of riches, tasty foods and the sensual pleasures but following its real purpose, i.e. working earnestly for the awakening of self and ultimately being one with the universal Lord, the Supreme-Shiva. The message conveyed here is we should avoid all extremes in worldly matters and adopt simple moderate means and be absorbed mentally with the ultimate love of the Lord. This moderation in life naturally follows once we're convinced that the world is not at all a permanent home for us and its real purpose is to achieve freedom from its web, the recurring cycle of life and death. It has to be borne permanently in mind that the purpose of the devotion of the Lord doesn't suggest that we reject this life totally and seek the house of God. It further conveys that life is no doubt to live fully but with moderation in all its activities and above all keeping the thought of the supreme Lord always alive within so that whatever is done is done for the sake of the Lord which's the only ultimate reality, the rest only a shadow of the truth liable to fall off anytime, any moment. Thus the reality of life can be understood only by living it fully and not giving up its interests totally but at the same time not be overwhelmed by its attractions to the extent that one forgets its truest purpose which's the pursuit of the Lord by developing His ultimate devotion and love such that there's a natural uplift of the spirit which ultimately transcends to being one with Him. The human life is an exclusive opportunity for man to work for his liberation from the pain of the frequent birth and death but unfortunately millions of lives are wasted without achieving its real purpose and thus making the horrors of birth and death a so called reality which has become virtually an unavoidable circumstance.

10.

One who is overwhelmed with the intense love and devotion of Lord his whole personality is revolutionized. He cherishes no thought except the thought of the Lord. All worldly obsessions and attractions

finish for him and whatever he does is done in the name of the Lord. For him there remains no chance for getting anything amiss or against the will of God. Great souls are overwhelmed with the obsession of the Lord so much that they are ever ready to leave their material coil and be one with their Lord once its function is over. They carry a sacred aura of divine light around them which can be sensed by quite a few. Their outer countenances often belie their interior thought. They usually seem to perform as ordinary people but in their heart of hearts they're merged with the supreme, become one with the Supreme Shiva. They've overcome the cycle of birth and death and made their life really worthwhile. Lalleshuri was a super soul who had taken the human form just for the awakening of man. She succeeded in her mission by showing the path of piety and awakening to the erring masses. She cared least for her personal comfort or worldly life. She had overcome all human desire and the pleasures of sense so much so that in her initial stage of wanderings she was abused and taunted for her out of the world behaviour till such time she was accepted as a par excellent mystic and a super soul who had been sent by the Lord for their truest benefit and the general good of the masses. The people have always been in need of such reformers and teachers who come on the stage of this world and act in their own way; show the path of righteousness to the people leaving a deep indelible impression of their existence and leave when their mission is fulfilled.

11.

Lalleshuri was very liberal in her associations with all kinds of people. She was revered equally by the people of all faith as to her all faiths were equally authentic ways of God. She taught them all the ultimate way of living, extending love and compassion to everyone high and low, rich and poor and doing everything in the Lord's name so that nothing wrong is committed. It was her prime concern to create bridges of understanding between man and man who had been warring with each other consequent upon the exploitations on the basis of caste and community by some vested interests. She succeeded in her mission such

that both Hindus and Muslims of Kashmir treated her as a sincere messenger from God to show them the path for reconciliation and the way towards truth. All such messengers of God are above all such distinctions. They do not nourish any kind of hatred between man and man as their main concern is always to bring all types of people together who for some worldly reasons are brought on the war path by some vested interests. None of the sincere and faithful people of the God do ever try to divide people in the name of faith or religion. It's only the selfish who for their personal interest try to exploit certain people on the basis of their faith. Such people are the enemies of humanity and the Lord as they truly do not perform any sincere service of their Lord as they claim loudly. Lalleshuri was one among the towering personalities of the world who had come to strengthen the bonds of humanity in her own region besides giving them lessons to make their lives purposeful. She succeeded substantially in her mission as everybody without the discrimination of faith honoured her and followed her teachings not only in her life much so after her too to the extent that her words were not only followed in their full spirit but also preserved safely through memory line for hundreds of years as the word of God. Thus the vaakhs of Lalleshuri became an indispensable part of Kashmir culture.

12.

All great people with a mission suffer in the beginning but they withstand with confidence till they receive due recognition and ultimate honour. Same was true with Lalleshuri. It took people pretty long time to recognize her greatness as a benefactor of the masses. It is not a solitary example of a great benefactor of humanity not being treated well by those to whom she had come to show the path of brotherhood, piety and above all awakening. Almost all great people throughout the world have suffered at the hands of those who benefited later from their deeds and works. Though she expresses sorrow over the attitude of these people towards her but knows fully well that their actions were not deliberate but only a result of their ignorance. The honour that was enjoyed by Lalleshuri in her later life and after her celestial flight is really

unprecedented in the history of Kashmir but we still regret the attitude of the unsuspected people around her who took time to accept her greatness. Though Kashmir has produced numerous elegant scholars and poets for thousands of years besides great saints and savants but the recognition received by her is unprecedented in the history of Kashmir. But these instances of neglect cannot be ignored in recent times when the importance of this great Kashmir Yogini and mystic poet was sidelined to fulfill some narrow interests of some important but vested interests in Kashmir little knowing that the influence that she has created cannot be overshadowed by the gimmicks of certain individuals for their personal and political interest. It can be imagined how her poetic compositions were sung by all and sundry in Kashmir for hundreds of years and continue even today. How can this fact be ignored that her golden words were preserved safely by masses in their memory and carried through safely as a word of God for many generations without any obvious distortion which is the greatest contribution of the people of Kashmir towards this great soul. Though the truth is there that sufficient work has not been done by Kashmir scholars on her work as it deserved and it's only the unprecedented devotion of the masses that has kept her above board up till now surpassed by none.

13.

A description with high poetic brilliance! Lalleshuri describes her personal experience with her Lord using a single word (maets --- clay) repeatedly and dramatizing it with various connotations. She says that she was in fact always wrapped closely with the presence of her Lord and still she could not find Him. Though she had a thorough search all around she couldn't get even a single clue about Him despite her strenuous efforts. All her efforts proved fruitless. She went on seeking Him till the dusk of her life when she ultimately realized that her Lord was nowhere else but inside her own devout heart. It was because of her new discovery besides the real revolution of her self that the truth had actually dawned upon her. This awakening of self is the greatest mystery of this world and all human beings as it eludes them all their lives and

even repeatedly life after life. Instantly it changed the whole perspective of her life as she had became one with her Lord leaving behind everything about her worldly existence. Why her Lord kept so far elusive from her was because of her own incapability or incomplete devotion or Saadhna. The Lord is always eager to see his devotee nearest to Him, rather being one with Him but the distance is always there because the human beings mostly keep glued with the affairs of the world and avoid the call of their Lord. Now Lalleshuri after the awakening of self her worldly existence though alive, moving and eating and doing everything had remained just a shadow of her real self that was floating far above her earthly existence. Such awakened souls naturally lose all interest in their body frame which remains of very little importance for them after they get awakened to the secret of the universe and it's Lord. Lalleshuri admits clearly that her Lord was always with her and it was her own incapability that kept her away from Him so long and when she ultimately experienced His holy presence nearest to her it didn't seem to her a big event though she longed for it all her life. The point for introspection here is that the Lord though nearest goes on eluding us all our lives and even life after life and most of us go on suffering the pain of birth and death unendingly.

14.

Lalleshuri describes the simplest way of achieving the benevolence of the Lord through boundless love or Bakhti when the seeker forgets everything about his self and gets fully absorbed in the extreme love or devotion of the Lord like Mirabhai or Surdas who sang praises of their Lord in high ecstasy losing all attention of the outside world. This is a strange surrender of self on the altar of the Lord when the worldly interest is finished and one is absorbed totally with the divine. This is an unusual revolution of self when being one with the lord remains the single priority with an individual and nothing else attracts his attention. Such a devotee who has reached the final stage of spiritual development loses all interest in his life and the world and he is ready to sacrifice it any time in a jiffy if his Lord wishes like that. The goal of all such

spiritual seekers is to get absolute freedom from this mundane world and get absorbed with the ultimate reality of this universe, the Supreme-Shiva. Once achieved, all traces of human existence come to a naught as its purpose is over which's called death before death. The body frame may still be existing but that's exclusively for some purpose though quite different from others -- walking, eating, dressing and performing but with a strange spiritual aura not commonly observed by people. Such highly emancipated people become usually the torch bearers of the suffering humanity who guide them out of this mundane world for a better future. Lalleshuri was such an awakened soul who had achieved all the heights of spiritual excellence but was working on a mission, not for her self but as a teacher and a symbol of deliverance for others for all times to come. She succeeded in her mission and got total recognition of her work by becoming eternal in the hearts of the masses.

15.

This is Lalla's personal experience of a complete revolution of self upon getting fully enlightened and being one with her Lord. All her personal dimensions improved and she became absolutely truthful and selfless which gives her a strange spiritual strength as she has became a constituent of divinity. Whatever she did or spoke was enwrapped with the devotion of her Lord and she became an embodiment of love besides being spiritually uplifted. It's a spiritual phenomenon when those who've achieved spiritual excellence are lifted far above others in their activities of head, heart and hand. They may be active performers in the activities around but they've detached themselves from the lure of the world and are masters of their self as they've their senses and their activities completely under control. Absolute contentment is their motto as they're always blessed with the grace of their Lord. Their hand is the hand of God and their heart is the heart of a child. They've overcome the fear of death because they have volunteered themselves for it as they consider it a blessing in respect of their successful tenure of life. They're freed from the cycle of birth and death destined to leave this world never to be reborn. They merge with the larger ocean of this life by becoming

one with it. It's like a small droplet of water becoming the ocean itself by becoming one with it. It's the extreme ecstasy of an individual soul to be one with the super soul, the Lord. As such there's no limit to the excellence that a human being receives on being awakened to the secrets of this universe and its Lord, Supreme-Shiva. This revolution of self has been described beautifully by numerous holy men who have achieved such an excellence. As per one such description neither the tongue that speaks not the mind that conjures it up is ever tired by making the descriptions of the state of affairs that a person is blessed with upon realization of such exclusive grace of the Lord.

16.

Human mind is very fickle and liable to quick influences from everywhere as thoughts go on repositioning very fast from one to another. Though it's very hard to control such mental vacillations but with some effort some success is achieved. The first important step in the spiritual development is to control these vacillations of mind and get it fixed on a certain point. This is an exercise in Yoga and can be done under the directions of a master or Guru. Once success is gained one can meditate for hours and it takes the seeker a big step forward. The main benefit of this concentration is to overcome certain overpowering inherent aptitudes that divert thought and damage the subtle uplift of spirit. Lalleshuri indicates to her personal experience in this regard. After she achieved substantial success in controlling her mind she guarded herself from all further digressions that would spoil her development. Thus she developed deepest devotion for her Lord and found her ultimate way towards her goals. The worldly desires are so overpowering that sometimes even the tallest saints are ditched and their life-long Saadhna is spoiled with a small jerk of worldly desire. Thus great caution is required at all stages of spiritual development. Concentration of mind on a certain point internal or external is a big exercise that all seekers are required to perform preferably under the guidance of a teacher who checks the development of his pupil and gives further directions. To some it takes a long time to achieve considerable success in this direction

though there are a few who do it very fast depending upon how far they are successful in keeping their mind in a controlled position free from the worldly digressions. And the sooner one is able to detach himself from the pleasures of the sense and the attraction of worldly life the better prospects are opened up for this important function of the mind that can take one to the heights of awakening for the achievement of the final destinations in this direction.

17.

We find some interesting assertions in this composition. Though such personal assertions are very rarely made by spiritually advanced souls but Lalleshuri has been quite benevolent about keeping the ordinary man well informed even about her deepest secrets not usually shared by the spiritually advanced people with the ordinary. She claims to be already a highly awakened soul both in her past and present life. She says she had been enjoying the benevolence of Her Lord in sufficient measure through all her previous lives and continues as such even today. She says she has achieved the capability to travel at her will around the whole of her Lord's influence or the cosmos created by Him and return at her will. She also claims to have become one with the universal spirit (Supreme -Shiva) which is the ultimate goal of all spiritual seekers. All this bespeaks her highest achievements gained partly in this life and the rest in her past lives. Lalleshuri was in fact born with excellent karmas gathered through her past lives and had taken the present life with a certain purpose both for her personal development and for the benefit of the humanity otherwise there was no need for her to have come to this life except for some special reasons that she successfully performed leaving such an impact on the public mind that she not only became an indelible part of Kashmir culture but her words of message traveled safely through hundreds of years even without a single word of print. The inter planetary celestial voyages mentioned here and somewhere else too are symbolic of her ultimate realization of self and unfolding of the secrets related to her celestial achievements. Great souls upon full realization become perfectly divine and cease to be anything with

human limitations so it's normal for them to present themselves in their physical appearance anywhere at their will sometimes for the benefit of their beloved devotees and sometimes for their personal comfort. As such the assertions of Lalleshuri about her free movement at her will is no surprise for such an awakened soul. Lots of such examples can be quoted about the multiple appearances of spiritually advanced souls simultaneously at different places.

18.

Lalleshuri eulogizes here the significance of the celestial association both physical and scriptural. She says she attended various spiritual discourses of awakened saints and conducted herself too lots of them. The impact was tremendous that she got tuned to the real purpose by listening to the thought and teachings contained in the scriptures and equally by the association of the sages of high order. Lalleshuri admits that all her knowledge and awakening was due to her association with both scriptures and celestial association. These assertions indicate that though Lalleshuri was a highly awakened soul she was adequately benefited by the association of great souls of her time and also great works of the masters that lived before her. It also indicates that her thirst for knowledge was also great and she didn't like to be contented only with what she had known or what she had gathered from her previous karma. It should not be ignored that Lalleshuri was greatly devoted to her Guru who was meticulously learned and all her development was actively guided step by step by him.

Another peculiar term used for celestial association is *Satsanga*, the religious meetings and everything of the sort related to pure devotion of the Lord in the form of special discourses including musical sessions conducted on special occasions in the praise of the Lord attended by a good number of devotees. Such sessions are of very high significance if conducted with pure intentions in the service of the Lord for invoking His pure grace especially on special holy occasions. Such holy meetings are an immense source of spiritual advantage for all those attending with a sincere heart. It has been a holy custom all over the

country to gather in large numbers at holy places on occasions and participate in large sessions of devotional programs for long hours seeking the benevolence of the Lord. Participation in such sessions is considered a very special experience and of immense value in the advancement of self as these are the source of the purification of both the spirit and the body and hence very significant in spiritual development.

19.

Here Lalleshuri describes a very subtle development of her personal celestial journey. In a strange jugglery of words she describes her initial confusion while following her search for the divine. She says she first got lost under the influence of initial stages of awakening. Her individual self began losing its moorings upon becoming part of the universal self. The change was confusing for her as she was gradually losing her individuality of self but it later came to light that she had made a tremendous achievement of being one with her Lord and naturally she had lost her own individuality in the process which was truly confusing for her in the beginning but the confusion was cleared soon when she understood its truest significance. Thus there was a great revolution of self experienced by her. She had merged with the supreme and got her identity fixed with the universal self. She had regained her lost self but with a crowned glory and the strange thing about her achievement was that she had not to ask for it. It came as a gift for her eligibility. Once she had made herself worthy of certain achievement she got it without asking for it and that's really a wonderful thing about all celestial achievements. The process can be compared with a drop of water that travels a long way before it merges with the ocean where it becomes the ocean itself. Though the identity of the drop of water is virtually annihilated by it's becoming one with the ocean but in the larger perspective it assumes a bigger name, the name of the ocean for itself. Isn't it a moment of extreme ecstasy for it to become the ocean itself? The same is true of a successful divine seeker who achieves his desired goal by becoming one with his Lord. In the beginning it seems to the

seeker that he's lost in the process, lost in the vastness of the Lord's influence but ultimately he understands that through the loss he has become a great achiever as he has assumed a much bigger name for himself and become himself the Lord. Lalleshuri says she got her ultimate purpose of life fulfilled even without asking for it. The celestial experience was so satisfying that she forgot all the trouble in her way and began basking in the sun of her achievement and rocking in the ecstasy of her achievement.

20.

Lalleshuri describes probably the early stages of her personal development or just tries to awaken a spiritual aspirant in an ironical note to the hard realities of godliness. In a wonderful poetic composition she weaves some symbols, the one comparing her personal self to a wooden bow with an arrow made with a frail thin piece of straw quite incapable to shoot for any purpose indicating her utter incapacity, lack of strength and courage for any higher purpose. And then an unskilled carpenter entrusted with the job of constructing a grand palace! The palace suggests king's abode but here the king is her Lord seated graciously in her honoured self but the palace is not befitting his grace, not a magnificent one because the carpenter is not competent. Lalleshuri considers herself incompetent to attain realization of self as efficiently as is required, so an unskilled carpenter entrusted to build a palace. Again a shopkeeper in a busy market having left his store unlocked and attending some other ordinary job! Once more a person preparing to engage in some celestial vocation without having his body purified through a dip in any holy waters! Thus it seems quite unthinkable to her how she would achieve her distant goals. The description of such incapability may be to allude to the frustrations which a divine seeker faces usually in the beginning. It's normal that a beginner in any great job faces hardship and gets scared looking at the gigantic job he has undertaken but with time and some initial strides forward he is encouraged and gradually the fear is subsided. The purpose here is not to frighten the divine seeker but awaken him to the imminent

dangers that he's liable to face. Unless he's made aware of the cautions that he has to exercise he's liable to commit mistakes that may ditch him lowest of the low from any stage of his development. The attractions of the world are too captivating to resist and on the other hand the human existence too weak to defend. So the purpose here is to make him aware about his limitations. How beautifully Lalleshuri has done this job is highly commendable! The comparisons are so live and captivating that one is wonderstruck at her artistic abilities. The human being is a soldier at war with a wooden bow and an arrow made of straw, how he is expected to fight! He's entrusted with making a palace like building but he's quite unskilled a carpenter! Again he's a keeper with his store full of wares in a busy market but he's away on some other ordinary job! Though Lalleshuri was born a fully awakened person capable to achieve any of the highest goals but she had again to toil hard to achieve her ultimate purpose. Her efforts bore sufficient fruit and she was freed from all worldly worries though her holy life proved a long saga of suffering, trials and tribulations obviously a big symbol for all divine seekers.

21.

Lalleshuri has sharp recollections of her past sinless life. She says she came into this world ordinarily and would go back ordinarily suggesting that she didn't come with any burdens of past Karma as to settle scores here in this life as numerous other beings. Her simple sinless life with the help of good past karmas earned her the awakening of self so her going back too would be smooth without any burdens whatsoever. She adds further that that her smooth travel through this hectic life was the outcome of her being already highly emancipated with enough awakening of self. Lalleshuri was not an ordinary soul. She had come with some definite purpose which she rightfully performed more for the benefit of the masses than for her individual self. Such people are very few who earn an eternal place in the hearts of people with their pious deeds both for himself and the people as a whole. The purpose of bringing out this secret of her personal life is to bring home to all and sundry the essential purpose of their life and to make necessary efforts

for their personal awakening of purpose. It's also a very hard reprimand for the ordinary people who continue living life after life and go on adding loads of karmas mostly bad and very less of good. There is no limit to their suffering as a consequence of paying equally for their past obligations and adding more and more to their stock. This karmic web goes on expanding leaving no scope for further deliverance whatsoever thus adding life after life along with suffering the pains of death unendingly. There is no dearth of holy awakened souls like Lalleshuri who come to life only to recall the masses to their essential purpose of life and the response is truly exhilarating. Though the interest in materialistic life seems increasing day by day but still the interest in godly pursuits does not finish totally nor it has to as the whole drama of this life process universally in fact goes on according to the wishes of the Lord only and none else.

22.

Lalla gives an interesting description of her personal spiritual development. She probably signals that she was a single child of her parents and felt lonely in the absence of any siblings but with the passage of time during her celestial journey her association multiplied manifold and the whole world became her own. Ultimately she didn't remain confined only to her family and friends but came into contact with numerous people so her solitude was removed. She says that in her infancy she was nearer to her Lord but as she advanced in age it became difficult to negotiate the negative influences of the human frailties along with inverse body instincts working overtime to deviate from the real purpose of life. Since the human life is a dangerous experiment and with its strange lure for worldly wealth and sense attractions, a human being goes on following unendingly its demands little thinking about its real purpose. Strangely this does not happen with only the ordinary but the exclusive too who fall to its attractions and simultaneously lose their precious time which could have been used otherwise for a better purpose. Lalleshuri numbers these powerful body agents 54 thieves who time and again diverted her from her essential purpose of meeting her

Lord. She says these negative elements or thieves fed continually on her essential divine aspirations otherwise almost all divine secrets were unfolded to her instantaneously and she could easily see through all the secrets of nature both open and hidden but the influence of these thieves was very strong and a big impediment to her progress. She had to fight a lifelong battle to escape their influence which she ultimately won and she was crowned as a fully realized soul. She became one with her Lord and nothing remained undone for her. The purpose of unfolding her personal experience is essentially to make the seeker aware about the hurdles in the path of all spiritual development as the enemies here are none but those who are the part of one's earthly existence. So there is an urgent need first to identify these enemies, fight them away and keep them perfectly under control otherwise no success is possible in this direction.

23.

Lalleshuri conveys here the truth about her ultimate success in her personal awakening and becoming one with her Lord. She experienced the extreme ecstasy of spirit and end of duality between herself and her Lord, the seeker and the sought, the Atma and the Parmatma. Such an advanced stage comes to saadakas (devotees) after preserved struggle for ages extended sometimes to various human lives though in certain rare cases achieved instantly too but that depends on the grace of Lord or a sudden flick of blessing. In fact the honour is conferred upon a strange unlimited change of mind in an individual when filled with the deepest love and devotion for the Lord which's unequalled by all kind of earthly attachment. This can be described as the deepest and the purest drive for the divine that cannot be satisfied by anything less than the ultimate grace of the lord and that also instantaneous. Once the rarest of the rare stage is reached there's no delay in the blessing of the Lord but how and when that can be achieved is truly a mystery. When a seeker reaches the stage, he experiences a strange maddening desire for the grace of the Lord and like a fish out of water unable to survive without it. It's the occasion when his call is immediately answered. Lalleshuri describes this

stage of her life when she heard the bells ringing from above answering her call and as she responds she has a strange emotional uplift and begins to understand the broader secrets of the universe and also of the Supreme Lord immediately. Here the message is clear that the purpose of getting human life is not merely to involve blindly in the affairs of the world and collect worldly wealth. One has to imagine sooner or later its true purpose that it is a rare opportunity bestowed upon certain selected few after changing numerous bodies only to work for awakening of self and getting freedom from the unending cycle of birth and death which most of us lose by getting once more involved in its lure. Great souls who recognize the opportunity and work for their emancipation get themselves freed from the lure of this world once for all and merge with the universal soul, the Supreme-Shiva which's ultimately the end all of all divine searches when nothing more remains unattained.

24.

The concept of nothingness (shuniya) is essentially a Kashmir Shaivism concept. Supreme Shiva is the universal Lord and the absolute truth of the universe and the single consolidated Self of the cosmic whole. The universe is understood as the personification of the Lord and nothing beyond His holy influence. It is also termed as nothingness or shuniya. It's like zero which's the basis of all mathematical calculations. The cosmos can be conceived a zero which accommodates everything within itself. Supreme-Shiva is the absolute creator of the universe and the universe personified with all the attributes of a creator, preserver and destroyer. All perfectly awakened souls achieve nothingness and become integral part of this universal self or Supreme-Shiva. That's the eternal ecstasy for all spiritual seekers and the final destination for them when nothing further remains to be achieved for them. The purpose of sending man to the world is giving him an opportunity to work for the same ultimate emancipation and be finally the part and parcel of Supreme Shiva but unfortunately he falls into the trap of the lure of worldly attractions and forgets its truest purpose. Thus millions and millions of human lives are lost in the web of the desire of world and

suffer the unending pain of birth and death except very few who achieve their truest purpose and become one with the Supreme. Lalleshuri was one among such awakened spirits who had achieved this super stage of awakening and become aware of all the secrets of nature. She had become one with the Supreme Shiva and an essential part of the universal nothingness. She says upon invocation of Lord Shiva, Lord Vishnu appeared before her as both of them were ordinarily one for such an awakened soul and also because the concept of duality had vanished from her perception. She had actually taken this life form with a mission partly for himself and partly for showing a path of deliverance to the suffering masses that were experiencing the worst of their time in Kashmir. She succeeded in her mission but had to suffer hardships till she was recognized as the ultimate saviour of the people at large. The suffering of the people didn't end totally so she continued to be worried. It's the same worry that she's referring to in this poem. She has got her personal emancipation, become part of the universal nothingness but the suffering of the masses exists which's still the cause for her worry

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25.

Lalla has a great lesson to deliver here. The study of varied scriptures and the holy association of great souls cannot do the entire job. The main concern is to get under control all animal passions and the desire of the world. Unless the wild ferocious animal of the human passion is tamed and made to behave like a timid harmless creature there cannot be any substantial development. Even if we're perfectly knowledgeable and equipped with the highest spiritual philosophy and theories of religion we cannot achieve our desired goals unless we distance ourselves from the world and keep all human instincts and fiery emotions under control. Lalleshuri says she studied various religious scriptures and followed their essence religiously besides various unread precepts too which came to her either instinctively or through association of some exalted souls especially her master (Guru) but the most tedious job that he claims to have performed was to control her wild animal instincts and other emotions which are said to be the worst

enemies of all spiritual development. She calls it a fierce battle with a wild animal of the forest but claims to have achieved success in taming it and making it behave like a timid jackal undoubtedly a dare devil job. Lalleshuri adds that her job was not over there. She not only made herself understand the significance of the fight but made it others understand too. She reached the stage of perfection which she calls the real triumph of the self or in truth winning the game of self realization only when she won the battle of her own self. The main concern of Lalleshuri was to make people aware of the fact that without keeping under control the fierce animal instincts and powerful emotions like anger, greed, ego and attachment etc. no spiritual advancement was possible. It's in fact crux of all her teachings and undoubtedly the first task to be performed by a seeker. One can distance himself from the desire of the world only when the mind which has the capacity to control all human frailties that involve us in the lure of the world more and more intensely day by day in its glamour, riches and numerous instruments of desire. The more we're involved in the temptations of the world the more we're distanced from its real purpose coming nearer to our Lord, the Supreme Shiva.

26.

Lalla gives an apt description of the so-called saadhna of people who follow a regular routine of hectic devotion of the Lord all their lives but are unable to attain anything substantial in respect of reaching a stage of awakening. The description is a loud critique of people who spend a lot of time and money in doing formal worships in temples as well as their homes. They read aloud the Holy Scriptures, arrange formal worships, visit holy places and take dips in the holy waters at pilgrimage spots and engage themselves in telling beads regularly in accompaniment of holy mantras but unfortunately experience no change of heart. All this becomes merely a routine and a habit for them though they do not fulfill even the basic requirement for spiritual development unlimited love of God and His creation along with purity of mind and detachment from the temptations of the world. Such routine

worship is in fact aimed at earning worldly attention, creating social influence and the subsequent worldly gains. There is no dearth of such devotees of the Lord who spend lot of time and money for ceremonial devotions just to gain public attention and never for their personal awakening. Lalleshuri is hell-bent against all such devotion and worship. Such formal worship cannot take these so called religious activists to any stage of spiritual development as they do not fulfill even the basic requirements for following the real purpose of life. The temples and other houses of God cannot serve the real purpose of life if there's no significant change of heart. Lalleshuri wants people to understand precisely that the basic requirement for proceeding towards God is to distance from the temptations of life along with all its desire for wealth, reputation and especially glamour. This change of heart encourages tremendous scope for godliness and love for all creation of the Lord generating flood of selfless love and devotion for the Lord. Simple indulgence in the formal worships and ceremonies without exercising substantial control over all human passions and emotions even if pioneered for ages cannot take a seeker to any worthwhile goal while a simple change of perception about the worldly attraction can lift him a big way towards the rightful spiritual growth. This basic fact for godliness is the foundation of all spiritual development and unless a proper restraint is exercised in the day to day life there cannot be any development whatsoever.

27.

Exercising control over five passions, kama (lust), kroodh (anger), loobh (desire) mooh (attachment) and ahankaar (false pride) is the basic requirement for all spiritual development. Lalleshuri was a yogini or a super soul who had achieved all the goals of spiritual awakening and there was nothing that had remained unachieved for her but in order to show a path to success for the aspirants in spirituality she has at places feigned ignorance and inability about her personal height. In the present composition too the same condition prevails. She says she experienced great calm and satisfaction upon being successful in exercising full

control on all human frailties and felt satisfied eternally. These frequently used terms (kaam, krood, loobh, mooh and ahankaar) need essential attention of all spiritual aspirants because these are the prime weakening points of our personality that keep us away from the essential development in both worldly and spiritual fields. Being essentially a very hard task and unthinkable for an ordinary person their impact is truly disastrous so those who succeed in overcoming them get a fast lift of their spirit truly nearer to the real purpose of life. The other worth mentioning five impediments in spiritual awakening are five senses (taste, feeling, sight, hearing and smell) and their influence on our personality. These five senses involve us in the worldly attractions and equally deviate our attention from the real purpose. Great awakened souls have these senses fully under curb and they guard themselves from being lured into any worldly attachments through them. Lalleshuri was a self enlightened Shiv-Yogini who had overcome all such impediments that stop spiritual development and bind us to the false attractions of the world endlessly. We observe in present scenario lots of saints around us with enough reputation and tremendous following but essentially victims of these frailties especially anger and pride and truly away from the real purpose. We can also meet occasionally a realized soul with quite ordinary but dignified demeanor displaying a strange aura of godliness and divine excellence but entirely detached from all tastes of life and well connected with the Lord. One can never imagine such spiritual excellence unless one has all the above stated human frailties under control.

28.

Here the depth and intensity of the devotion of Lalla for her Lord is expressed. In a wonderful and brilliant poetic creation she has expressed her deepest ever feelings of the intensity of her love for her Lord. It's only the depth of devotion and love for the Lord that takes the seeker nearer to His grace. The deeper the devotion the earlier the achievement of goals! The ordinary or lukewarm devotion keeps the devotee permanently in cold storage. The success may elude for ages and such

devotees continue waiting for some miracle to happen unless there's a hit of deepest devotion and love exhibited. Lalleshuri wants to describe this fact in this vaakh. One has to kindle such an intense fire of emotion and love inside one's heart which would burn everything, all other emotions and desires and leave no room for anything else except the deepest love of the Lord and the description of such a love in words is not easy but has been successfully done by Lalleshuri here saying that she pestled her heart in love's mortar, then roasted and ate it, describing her overflowing love for the divine which actually achieves a productive restraint over passion. She says still she didn't enjoy perfect peace because she was still doubtful whether she would survive the operation performed by her suggesting her liberation from the cycle of birth and death. The truest devotees surrender everything on the altar of the Lord. All their emotions and sensibilities take a single direction and as such their minds cannot be led astray by any deviation caused by any of the attractions of the world. Once this happens in its truest sense with a devotee the Lord cannot wait any further but reacts so strongly that the person feels His presence nearest to him than everything else and flooded with His grace and that's the achievement of all his goals. The situation may take ages to happen or would happen instantly depending upon the intensity of the love of the devotee. Lalleshuri seems to have experienced this flood of Lord's grace instantly upon the instant change of her heart that was already destined for her because she was already a realized soul capable to achieve all her goals instantly. Her topmost priority was nothing other than the grace of her Lord and naturally she had the capacity to give expression to her feelings with equal lucidity and depth.

29.

In this beautiful composition Lalleshuri describes the futility of the glamour of life and its allied attractions. She weaves a beautiful allegory saying she had constructed a beautiful house (suggestive of the human body) and decorated it tastefully with nice furnishings and gadgets (suggestive of maintaining a beautiful body structure with nice apparels

etc) but soon she left for an undisclosed destination never to return (suggesting sudden death in the peak of health and youth). This is truly the hard reality of life. It is a strange dreamlike situation. We come and pass different stages of life from infancy to youth and then to age followed by death. Change is the destiny of this life. We experience these changes unnoticeably. Childhood passes into youth and youth into age without asking for it. The lure of the worldly attractions is hard. We forget the ultimate end of this life and go on enjoying this temporal existence collecting worldly possessions least caring about its real truth. Our body gets most of our attention decorating it and attending all its calls ignoring its essential essence the soul which actually keeps it going and when upon death the soul takes flight to an unknown destination the body remains of no use and is disposed off immediately. Lalleshuri tries to awaken the drifting individuals to the same truth. The purpose of life is not only living it unto its end, enjoying the pleasures of the sense and be involved in the desire of the world. This is an opportunity provided for achievement of a higher end, getting awakened to the truest purpose of life and be one with the Lord. One who understands this truth of life begins to lose interest in its attractions and considers all the attractions of the world deviating factors from its truest purpose and tries to be away from its lure. The purpose here is not moving out of life altogether but living it fully though escaping well from its lure with the thought embedded in mind permanently that the real home is the God's house not this transitory world. The actual way of life is to distance oneself from the desire of this world and create the truest devotion of the Lord and be nearer to Him. Once a seeker proceeds on this path he experiences a tremendous peace of mind and God's grace as permanent helping hand because the Lord never lets off his sincere devotees but keeps constantly at their beck and call. Life is not only coming and going back. It's a part of an unfinished obligation that we're expected to fulfill if not now then never and the tragedy of the affair is that most of us forget its essential purpose and leave this world just to get a new life.

30.

Lalla says that she tasted for some time the glamour of the world

but got immediately disappointed with its truth and futility as everything including human existence was destined to come to an end. She says with great enthusiasm she had started to study books and literature of great authors and for a while she took great interest in learning the knowledge contained in them but ultimately the truth revealed that everything that belonged to this world was temporary, not lasting so the disappointment followed again. This sudden change of heart and disappointment about the affairs of the world suggests clearly that Lalleshuri was an awakened soul who rose to the occasion without wasting any precious time of her life in unnecessary worldly attachment. She did not relish any of the impermanent aspects of this world so withdrew immediately to its original purpose the truth of the Lord. She did not even get interested in the theories of knowledge propounded by great masters in their great works as none of them explained the truest nature and purpose of this life so she got disappointed with them too. Thus she was directed towards the truest path of awakening, to the real purpose of life immediately and realized the goals immediately with the grace of her Lord and the guidance of her master (Guru). But unfortunately the same is not true with the masses. The lure of the world is so hard that people instantly forget its truth and go on enjoying the so-called tastes of life to the best of our abilities and desire in spite of the regular signals that we receive about its futility in its various forms as we pass from the freshness and strength of youth to the infirmity of age. The imminent end of this life through a sudden event is also signaled of and on but carelessly we proceed to its end and face the pain of death with the next impending birth whatsoever is our destiny. We're regularly reminded of the futility of this life when our youth turns into age; our black lustrous hair turns grey; our straight strong back takes a bend and incapable to hold any strain still we do not awaken to its truth. We do not try to fulfill our obligation of working for our liberation. We systematically forget that life is a rare opportunity that we get after changing numerous bodies only to work for its emancipation. Thus the limited days of life pass like a sweet dream and when the end comes we regret our follies but the time is lost and lost for ever.

31.

The extensive fields of shunya, the so-called void needs some explanation. It is not to be taken for nothingness. In her terminology shuniya is equivalent to absolute. Hence travelling through shunya may be interpreted as getting absorbed in the state of perfect personal enlightenment. It is like the microcosmic self getting dissolved into the macrocosmic whole. The cosmic whole is the personification of Supreme Shiva. The Supreme lord is both the creator and preserver of the universe. The ultimate goal of all awakened seekers is to be one with Him and be part and parcel of the cosmic whole. It can be compared to a small droplet of water that travels long distance from a cloud to the deepest ocean and becoming part of it and getting its name. Similarly an awakened devotee, with the grace of Lord becomes one with Him and aware of all His intricate secrets becomes an integral part of this ultimate reality having lost entirely his personal identity. in other words all duality is finished between the seeker and the sought. This stage of perfection is the ultimate goal of all spiritual seekers and cannot be achieved ordinarily without the extreme grace of the Lord. Shunya is a broader concept of the influence of the Supreme Lord not anyway comparable to nothingness in its ordinary sense because it holds in its purview the whole cosmos as an influence of the Lord. Lalleshuri was a highly awakened soul who had achieved all the goals of divinity and nothing had remained undone for her so in the ecstasy of her achievement she says she toured the extensive fields of shuniya. During her celestial journey she lost the entire consciousness of her body sensations but soon upon gaining the awakening of her real self she enjoyed the greatest satisfaction. Her tour of her Lord's influence mentioned here is not any physical travel of the modern concept of space but it indicates the highest spiritual achievement of experiencing the influences of the Lord through the awakening of self. The influence of Supreme Shiva can be better imagined as the total cosmic whole personified and the single undisputable Lord where all conceptions of duality cease to be, so the emancipation of Lalleshuri to the highest echelons of the Lord is suggestive of these extensive travels. On being liberated from the world Lalleshuri became one with her Lord, the highest stage of realization

where nothing remains unachieved. The achievement is beautifully compared by Lalleshuri to the lovely blossom of a lotus field on the muddy surface of wet lowland which indicates her down to earth background and her subsequent achievement high up into the skies.

32.

Achieving full realization is truly an extra-ordinary achievement when the mundane is transformed into ethereal and the ordinary into special. This is the ultimate goal of all spiritual seekers when the Lord's grace is bestowed with a big bang. An ordinary drop of water becomes the ocean itself. A tiny single sunbeam goes back to its source and becomes one with it. Upon achieving full realization of self, Lalleshuri experienced a strange sense of weightlessness of body. It indicates her awakening of the universal truth and being one with the Supreme Lord along with a strange transformation of body hues from normal to something special. It seemed to her that she was decorated with numerous multicolored ornaments obviously divinely. In fact it's a strange uplift of spirit when all duality between the seeker and the sought diminishes to a naught and the seeker becomes an inseparable part of the Lord's grace. Lalleshuri says that the depth of her meditation or concentration of thought deepened more and more and the doors of her inner self opened wider for free entry of ideal thoughts of self and God- consciousness. This kind of divine realization is the rarest of the rare situation experienced by very few exclusive devotees of the Lord who reach this stage of spiritual height with exclusive grace of the Lord earned through tough saadhna and the purity of thought. Such pious souls do perform some special task for the benefit of the masses without any obvious selections as there's perfect justice in the Lord's domain with equal opportunities for sharing His grace for all high and the low, rich and the poor sans discrimination. They usually live a short life as the purpose of their worldly existence is duly fulfilled and there remains no need for them continuing here further except with some special purpose that they're required to perform according to the will of the Lord. These people invariably carry a special divine aura around them with a strange grace exhibited on their face. As such they can be easily perceived among

the ordinary but that too requires a special eye to see. To them everything around seems clothed in the grace of the lord and whatever they handle is filled with a divine touch and the people with an eye for such details try to be nearer to them for sharing the grace of the Lord showered upon him. Lalleshuri aims upon the awakening of the ordinary man from his worldly slumber to the vast field of God's elegance which's widest of the wide and the ultimate truth of the universe and that's the purpose of describing her personal experience of the liberation of her self.

33.

Lalleshuri was a perfectly awakened soul who had attained all the attributes of a heavenly soul capable to do and undo things at highest level at her will. But at the same time she was worried about the stubborn nature of a common man who in spite of a clear understanding of the truth of life and its essential task of working for his emancipation continued absorbed in the mundane worldly affairs. In spite of numerous indications day in and day out about the absurdity of the worldly life man is not awakened from his deep slumber. Knowing fully well that the worldly life has to end soon uneventfully leaving behind everything -- wealth, riches, possessions, family pride and everything man does not awaken to its real purpose. This strange phenomenon of indisposed masses attaching themselves vehemently to their earthly existence and turning away the real purpose of life worries Lalleshuri so much that she's out to make a tall complaint against man for his failings to seek higher purpose for him instead of busy involvement in petty earthly existence. Here too in order to awaken man to his real purpose of gaining realization of self and getting freed from the recurring cycle of birth and death she makes a sorrowful expression of her inability to make the common man follow the truest purpose of life. In her despondency she calls all such erring people fools (mudda) for not being able to understand the real purpose of their lives and she too incapable to make them understand the truest purpose of life though capable to undertake lots of other impossible feats. It's in the same contest that Lalleshuri says

that she has been able to achieve the highest capacities of performing at the highest level virtually impossible tasks for any human being but she has failed to convince a person involved in the worldly affairs whom he calls a duffer from his worldly bent of mind to follow the path of eternity and attain salvation which's in fact the essential purpose of his life.

34.

All great achievements demand great effort and sacrifice. Same is true with the celestial achievements too. Things here do not mature easily because of certain basic essential conditions firstly distancing substantially from worldly affairs besides overcoming all animal passion which if not fulfilled properly delays the process. Development of intense devotion for the Lord is the next requirement. These and other fulfillment of conditions is the actual search of the Lord and once the mind is cleared of all the dross of worldly affiliations and human frailties the goal is not far away. Lalleshuri says she put in great efforts in seeking her Lord such that she was physically exhausted but ultimately she reached her destination as the last bid of her efforts was successful. Now as she was about to meet her lord face to face surprisingly admission was denied as all the doors of entry were closed for her. She was again there to assess her own infirmities but didn't lose heart as her desire was intense. She persisted and continued sitting there till she achieved her heart's content. She was given admittance and met her Lord face to face proving the ultimate cure for her all her ills and ailments of both body and soul. The fact worth attention here is the denial that she faced in the first instance which explains an essential stage of spiritual development encountered by almost all seekers in the divine path. Here the intensity of one's desire is tested and one who persists is allowed to proceed is the key to this riddle. The seeker has to cross all hurdles till he faces the last one to achieve the final grace of the Lord which's essentially the most trying of all and lots of advanced seekers get stranded at this stage almost never to proceed further. They remain devoid of the final grace of the Lord mostly because they do not have a proper guidance of their master or Guru and they fall off almost never to rise again. The attractions of the

worldly desire and possessions or the demands of body do play a part here and many such aspirants who've reached far enough in their path to realization are cut off and gone down back to the ground. The seekers are always warned by their masters to be on guard because there's no such stage which's not enough slippery to fall back because of one's own frailties. Lalleshuri was enough cautious at this stage too so she came out with flying colours with her endurance and persistent attitude. The couplet bears a deep indication to the fears that one is liable to encounter in the rugged path to eternity and here caution is the keyword.

35.

When a seeker is rewarded with a high spiritual uplift he feels a strange revolution of self. He experiences such a pleasing experience that he's unable to contain himself with joy. The grace of the Lord seems such gratifying that he wants to shout with joy but he has to exercise great restraint and keep his emotions under control. His calm and cool is his catchword otherwise he's sure to fall back and lose his accomplishments. One should make all effort to resist unnecessary ecstatic attitude that would make people around conscious about the abnormal change. The seeker requires lot of patience and perseverance at this stage and should try engaging himself in bouts of deep meditation to enter the deepest recesses of Lord's grace. It's here that an efficient master or Guru steps in to guide his disciple at this crucial hour lest he should lose all his achievement in a single go. There are instances of mendicants seen around who in their ecstasy have lost their mental balance and are seen roaming aimlessly either completely dumb or talking aimlessly without purpose sometimes without even listeners least careful about what people say about them. Many of then have a history of unsuccessful spiritual advancement either due to lack of their personal initiatives at a crucial stage of their development or mishandling of their teacher at a critical stage of their development. Lalleshuri, in order to avoid such mishaps cautions the seeker to maintain silence and calm on every stage of development. At all such occasions

she prefers to make her own experience an example to explain a situation to an ordinary seeker. She says while she achieved the highest stages of emancipation she succeeded in controlling all kinds of fiery emotion and kept it a guarded secret and tried to be one with the people around. She says further in a bit of humour that one who makes a show of his or her spiritual achievements loses its brilliance and should hence be taken to a Yaksha for making a good meal of him or her. Truly awakened souls never make a show of their achievements. They usually try to keep themselves away from the public gaze or live as ordinary people. There have been great advanced saints who've lived ordinary lives like that of their ordinary co-workers with great zest and zeal least giving any notion about their exalted status. They guard their secrets their whole life and if perchance their secrets get disclosed they fly the scene or leave their bodies instantaneously.

36.

Lalleshuri castigates the man busy in worldly affairs and questions him what he would gain by pampering his physical existence? What would come out ultimately by following all his life the physical requirements of this body, by feeding it with varied and choicest foods and meeting all its absurd demands! What's the ultimate end of this body frame? It has to burn into ashes or mix with soil if buried without leaving even a trace.

Lalleshuri wants to awaken the erring man to its truest nature. Why does he in spite of being aware of the ultimate truth of life not try finding answer to this riddle but continues with it as if it has to be as it's for ever? Why does he not respond to the various indications about its instability and unknowingly continues with it till its end only to repent? How do people enjoy living this life, collecting riches and other possessions and struggling hard along with all its bitterness of death and disease, pain and poverty? These questions seem to irk her permanently and thus she's out to protest. It's truly strange that man continues with his life with full enthusiasm knowing fully well that it has to end some day without notice leaving everything behind. Numerous lives one after

another are spent like this endlessly without leaving a trace and the awakening of the truth goes on eluding him. Only a few, quite a negligible number rise to the occasion and work for their emancipation cutting the bonds of the unending cycle of birth and death for ever. They are truly the rarest of the rare that gain the showering blessing of the Lord and become one with Him. They get awakened to the real truth of this universe and it's Lord the *Supreme Shiva*. That is the end of all pains and troubles, births and deaths for them as they rise far above the ordinary existence and capable to enjoy witnessing the fantastic colors of the creation of the Lord. This is the ultimate truth of this life. Man is born as an embodiment of God's grace but soon he's involved in the worldly affairs, making arrangements for his upkeep and raising a family, collecting worldly possessions and trying to keep his head above others in his society. Thus days go by as in a dream. Childhood passes into youth followed by age which heralds the end leaving everything behind. Thus the big question is posed --- Is it the only purpose of life?

37.

The ordinary seeker of the Lord visits numerous holy spots and pilgrimages with lot of devotion and love but is unable to fulfill his soul's desire all his life. He spends lot of money giving away to saints and faqirs and even the needy in the hope of pleasing the Lord but again he feels hopeless though he achieves some of his heart's solace having done something good. But for the devout seeker the presence of the Lord is felt everywhere including his own self. Once his mind gets somewhat detached from the desire of the world and its attractions and keeps under curb his animal passions, emotions and other demands of the body he begins to feel the presence of the Lord inside the deepest recesses of his heart and even the minutest nerves of his body seem to vibrate with the holy presence. It's such a feeling of joy and satisfaction which's far above all the happiness of the world. Once experienced the seeker rejects naturally all the joys of worldly wealth, possessions and prosperity as these are all of temporary nature liable to end soon. Lalleshuri says she sought her Lord here and there but found Him

ultimately seated within her own self. The secret was further revealed to her upon her profound meditation and systematic exercise of breath when each of her body nerve responded to her positively and she took steps in knowing gradually about the truest secrets of the Lord and His whole creation. It was a wonderful achievement for her as with every passing breath awakening came revealing step by step till she became one with her Lord and nothing remained unachieved for her. It was truly a wonderful development as an ordinary drop of water had become the ocean itself, or an ordinary soul had become part of the Universal soul, the Supreme-Shiva. The essential fact established here is the truth about the Lord being the non-dual indisputable Lord of the universe having all attributes within and for all purpose the creator, preserver and destroyer with all other numerous awakened souls inseparably merged with Him. Lalleshuri was a highly awakened soul who had achieved all the heights of spiritual advancement and had come to life with a special mission of awakening the masses to the truest purpose of this life getting freed from the shackles of birth and death and being one with the Supreme Lord.

38.

The change of body shape from youth to age is a normal feature though disturbing which should not be taken easy as obviously these are the signals of impending end of life. Most of us commonly ignore all such signals though only a few, quite a negligible number give them some credence and act appropriately. The life serves no purpose if lived ordinarily from birth to death with its active involvement in the affairs of the world, raising a family, collecting material possessions and struggling to earn a living. Those who strive for its essential purpose of self realization do not die an ordinary death but have their purpose fulfilled to the extent they strive. Though not a good number but certainly a few attain their fullest purpose by being one with their lord and some more among others at least earn some good karmas for their future life and get further opportunities to work for the purification of their soul. It actually depends upon the conditions and the extent of devotion of a seeker how

long it takes him to achieve the ultimate goals but it's really a great revolution that's experienced by him. Lalleshuri is ironic about her present condition of self. On one hand she regrets the obnoxious change of her body shape from youth to age but on the other she's happy with her realization that something worthwhile has been done. She makes an apt comparison between the changes of her body shape from youth to age to an unskilled carpenter working on a palace for its renovation. He works on the palace of her youth and damages its structure and outer facade so much so that it looks only a damaged version of the original. Though the result was quite disturbing but Lalleshuri is still satisfied about it because she was during the period capable to achieve the grace of her Lord through the same life. The purpose here is to bring home to the reader the truest purpose of life which she realized through her personal efforts. The description further suggests that the strange changes that a body experiences with time are signals that predict its end without a purpose if at all the real purpose is not followed which truly satisfies its purpose as is felt by Lalleshuri on her awakening to the ultimate truth of this life and the Lord.

39.

On her ultimate realization Lalleshuri feels a total revolution of self, complete changeover from her previous self. She has got absorbed totally into the higher consciousness. A strange happening! A speck of light becoming the Sun! She explains the happening as if a hoopoe (Hudhud) cut deep into the wood of her body with its sharp pecks and took out all the offensive elements which made her less human and more spiritual. The change was total --- from the ordinary existence to a life full of divine attributes capable to see through all the secrets of the universe and its lord, capable to see Lord face to face in everything around and also capable to be one with Him. She experienced such a revolution of thought that the poems she sang so far turned to bear similar meanings suggesting her close proximity to her Lord and ultimate realization. All her thoughts got centered to her Lord having shed her personal individuality totally and assuming the colours of her Lord. An

ordinary human being had got such a uplift as to become one with the supreme Lord, a small speck of light becoming a big fire or a drop of water becoming the ocean itself. Lalleshuri is successful in describing her personal awakening in humble words which is not possible ordinarily. Her oration and feelings had reached the zenith of eternity and whatever she spoke at that stage was all extra-ordinary not any simple.

BN Parimoo in his *'The Ascent of Self'* gives a pessimistic interpretation to the poem. He correlates the description with the darker aspects of her domestic affairs. The ill treatment of her mother in law and husband had torn this sensitive soul to pieces. Born a 'child of light' she selected the spiritual path for herself but she was misunderstood and scandalized. He writes, "This was, doubtless, an outrageous situation for Lalla. *'ye kyuth rang gom'* can be easily interpreted in this context. She was painted in the darkest colours and she felt as if holes were bored into her heart."

Awakening to the secrets divine is truly a strange phenomenon and only those who reach that stage and experience Lord's grace quite manifest before them are rarely able to express their feelings because of the ultimate divine ecstasy experienced by them but here Lalleshuri was truly an exception which she has proved with her divine existence and divine orations.

40.

Lalleshuri pinpoints the essential chord of relation between man and God. He is miserable because he is away from the glory of the Lord though there is the closest proximity between his self and the universal Self. It is because of his own incapacity as he has not learnt to experience the oneness of his individual self and the Universal Self otherwise his status is no less than at par with the Supreme. The limitations that make Lalleshuri human are the cause of perpetual worry for her. She knows that Jiva is limited consequent upon his six limitations (limitation of creativity, knowledge, attachment, time, place and individuality) which stop his union with the Supreme Shiva. Unless he toils hard to break the chains of these limitations he cannot be one with Him and his suffering

cannot end. The admirable attributes of the Lord are also six in number (omniscience, self satisfaction and contentment, perceptual knowledge from eternity, absolute freedom, irreducible potency and omnipotence) which make Him the Universal Lord. The human being in spite of his limitations enjoys such admirable capacities that he's envied even by the gods but at the same time he's mastered by such powerful emotions and senses, if not controlled he's liable to be ditched into the deepest caverns of bereavement. These senses and the allied emotions are the worst enemies of all spiritual development. They keep him glued all his life to the affairs of the world and never give him an occasion to think beyond and work for its real purpose. Man has become an eternal slave to certain human capacities and other demands of body which act forcefully all the time distracting him from the real path. Life after life he goes on living the routine --- gathering possessions, raising a family and hankering after wealth, power and fame till the end comes; just following the path of animal existence. Human being, the crown of existence as he's called passes on one more life without trying to seek and find the truest path of enlightenment and thus this endless chain of fruitless lives continues through sheer negligence and loss of truest action. The lord continues sending His representatives in the form of holy men just to remind the erring man his truest path in life occasionally besides numerous indications that are seen and felt here and there day in and day out but unfortunately man does not take the hint on time and after listening and observing all continues with the routine. Only a few, quite a negligible number by dint of their effort and the grace of the Lord get awakened to the truth and overcome the unending process of coming and going by becoming one with the Supreme Shiva. Lalleshuri gives expression of the same inability of the common man to achieve his goal of salvation being an eternal slave to certain powerful emotions that bind him life after life to the physical existence away from the truth of human life.

41.

Highly awakened people are not concerned about any of the activities of the world. They care least about the comforts of body

because they're always absorbed in the thought of their Lord. They do not need any decorative garments except something to cover their shame among people. They've actually broken the bonds of shame and do not differentiate between sexes too as they've tamed and put a curb on their animal desire. That's why many of them prefer being away from the public view and live in far off mountainous regions though the best among them continue being with the ordinary people quite indifferent to the power of sense or attachment to worldly possessions and attractions. Lalleshuri wishes to achieve the same stage of emancipation quite above the human frailties of sex and gender. Moreover she wants to be indifferent to all the jibes and jeers of people that she may face because of her strange mode of life that the ordinary people do not seem to digest ordinarily and that'd happen only when she rises above the stage of shame among worldly men and women. She wants no worldly status and dignity which people try to save and pamper with all their might as she has shunned all worldly desire and has been one with her Lord. All such things are of no value when we go deeper into the truth of life. Life along with all its accompaniments worldly possessions, money, wealth, property, children, relations can not last longer with us nor accompany us beyond death. The truth of the instability of worldly possessions and glamour is open to the devotee of the Lord who once understands the reality. Once it happens with anyone he finds no difference between gold and clay, king or a beggar. Such a stage of development is truly rare but not impossible. Lots of the devotees of the Lord have attained this stage and become one with the Lord. Lalleshuri is allusive of the same situation in this poem and wants people to get awakened and work for the ultimate truth.

42.

Lalla begins by recalling her own doubts about her narration, despite which she gulped down the wine of her vaakhs. It gave her strength to face the demons haunting her soul, 'the darkness inside' that she confronts and battles with. The terrific internal storm that Lalleshuri experienced and gave expression to here is worth attention. Once a

devotee gets awakened to the benevolence of the Lord he experiences a severe commotion of the kind that is truly satisfying but undoubtedly chaotic. The devotee needs outstanding perseverance, faith and devotion to withstand the impact. Some devotees who reach the stage but do not have enough capacity to bear the brunt show signs of mental imbalance as we see some, though highly awakened but strangely abnormal and performing strange ascetic practices. Because of their awakening to various secrets of the Lord they possess a clear vision and are able to perform strange miracles too but are stranded at a stage wherefrom they are unable to proceed further. Lalleshuri had achieved the highest stages of spiritual development by becoming one with her Lord and losing her personal identity. Normally devotees who reach the stage observe tremendous silence and keep meditating on the munificence of their Lord all the time. But Lalleshuri acted differently because she had a mission to perform. She had a responsibility for her people whom she wanted to educate and put on the right direction. As a master artist she converted all her experience into her poetic compositions and the response that her orations received was equally tremendous. Her poems were instantly preserved by the masses in their memory and sang them as a word of the Lord. It proved a celestial guide for millions of people who had been going on a missed track and obviously it received the recognition of the people as was required.

Lalleshuri gives expression to her personal experience in her poems that give us a clear insight into her spiritual advancement and the stages of her development that she had reached. These manifestos of illumination gave her the strength to face the demons and monsters haunting her own soul, the darkness inside that she confronts and does battle with in the spirit of a great warrior trying to liberate a sufferer. Interestingly she says she wrestled with the darkness inside her, knocked it down, clawed at it and ripped it into shreds.

43.

This is a clear expression of Lalla's superior self. She says she came into this world of uncertainty, births and deaths, false faces and deceits

but found her way out by means of bodha-prakash, the light of the mind. Now with her enough awakening, equipped with admirable karma, unlike the ordinary mortals who are born more for the redemption of their past deeds than to work for their personal liberation, just to ease themselves of the burden of their past lives she overcame the fear of birth and death, changeover from one life to another. She reached the highest stages of spiritual development as a consequence of the choicest blessings of the Lord and past superior karma. She was lifted above the ordinary existence free from the fear of birth and death. The ordinary material life was of no interest to her now. She didn't need to mourn anybody's death nor considered it necessary that anybody mourn her own. The realized people like her are far above the ordinary material life and its interests. They've achieved the status of being one with the Universal Lord free from all the attractions and fears of ordinary existence so anything that relates to the ordinary life is of no value to them. They usually live a short life like ordinary human beings though with a certain mission but always absorbed in their superior thought about their Lord. They leave quite uneventfully while their mission is complete but most of them leave a deep impression on this world and its people and live in the hearts of ordinary people for long for the path to goodness and piety shown by them. Lalleshuri was a pure soul who too had come to this life with a mission of showing the path of divinity to numerous seekers of truth. She says she was able to realize the goals of her personal realization and being one with her Lord without much effort as was already destined for her. With the achievement of her goals she was fully satisfied having renounced the worldly desire and attachments. She felt no need or obligation to grieve anybody's death nor would she expect anyone grieve her personal demise. As such both her life and death was equally enjoyable as the purpose of her worldly life had been justly fulfilled. It's how great seers and saints live their extraordinary life. Their lives are like lotus flowers that grow and live in water but remain always dry and unaffected by the water around.

44.

Upon attaining the highest spiritual development Lalla enjoyed the choicest spiritual attributes, e.g. all her wishes and desires were fulfilled instantly and her word became the word of God. This achievement of purpose was truly satisfying. She didn't react even in the severest worldly afflictions or joy. The worldly joy and sorrow are temporary happenings in the ordinary life. These things do not disturb the peace of awakened souls. They treat them alike as they've achieved a status far above these ordinary things. They're lifted far above such ordinary affairs. All contacts of wealth and riches, nears and dears, brothers and family are no more of any concern to them. The same was true with Lalleshuri. Though she gave vent to her feelings and aspirations openly for the benefit of the common man she had lost all interest in the matters of the world. In the circumstance her wisdom and knowledge too had got enormous extensions. Her talks and discourses were equipped with great knowledge and experience and thus she gained strange interest among her listeners and her popularity increased manifold. It can be easily estimated in the circumstance that she existed in, that a person who achieves such stages of realization becomes truly celestial and essentially his or her word becomes the word of God and whatever he or she speaks is the sweetest utterance ever spoken by a human being. There's no limit to the extensions of spiritual excellence that are accompanied with the realization of self which's truly the highest aspiration fulfilled for a human being. This is the truest awakening of human spirit to all the mysteries of the Lord which in turn leads to his being one with Him. Thus being lifted far above than the ordinary being he assumes far superior attributes which seem very strange to an ordinary person. Lalleshuri expresses here her personal experience in this regard so as to make the ordinary being understand the excellence of the achievements upon coming nearer to the blessings of the Lord.

45.

Lalleshuri describes worldly life and its temptations that keep a

person engaged absolutely throughout life. She compares them with a heavy back-load of sweet candies with its slings loosened and the heavy impact of the load affecting heavily on her deeply bent back. The comparison is apt and worth high appreciation as the sweet candies indicates to the worldly comforts and the loosening of the slings and the impact of the heavy load on her back indicates to the fear of impending end of worldly existence. Now she is heavily tortured in the situation and unable to make a choice, whether to carry on with the world or leave it to seek her Lord. The point worth attention here is that she is awakened to the truth of the worldly existence such that she falls into delusion. Now she gets a reprimand from her Guru to immediately shun all worldly desire and engage in the pursuit of her awakening but she's repeatedly tortured by her indecision as she on one hand wishes to follow her master's biddings but on the other is unable to leave the world because attachments of the world are too hard to escape. Her condition is also compared to a flock without a shepherd. The beautiful epithet 'Rawan'e Tyol Pyom' is very apt in the context. It's a rightful expression of the desperation of a seeker in the divine path convinced to lead on to the celestial path and shun the worldly possessions collected by him through lots of worldly efforts. The ordinary seeker following the worldly existence and fervently attached to the worldly possessions that are collected by him besides the so-called love for his nears and dears wants to act on both fields actively, the worldly comfort on the one hand and the spiritual advancement on the other and once he's asked to shun the lure of the world he feels desperate and in a fix. In fact such desperation of a seeker is nothing more than the depiction of his poor dedication to the celestial cause. For a true devotee of the Lord all the worldly wealth and possessions, money and gold is nothing more than clay that's used to grow a good crop. For him the real wealth is the grace of his Lord.

46.

"Human life is a deep mystery as nobody is aware about neither its origin nor its ultimate destination. Everyone comes to live his

uneventful life as and how it's destined for him leaving no trace behind. This is a big question that everyone needs find an answer. Unless the mystery is solved and its hidden contours unraveled one cannot feel the truest satisfaction in life. Only a few who're able to leave an indelible impression of their lives on the sand of time with something extraordinary performed by them are remembered. The strange lure of the world is so overpowering that everyone accepts it without a word of protest and goes on living it till the end comes only to understand its real nature but the time is over. People come, raise families and collect materials and property, amass wealth and riches, make friends and associates till they grow old and infirm incapable to do anything just waiting for the end. Even his nears and dears wish his early exit being no longer functional. How tragic!

Our bodies go on changing shape and size right from our birth till end. Nothing remains the same. Neither the dependency of childhood nor the energy of youth remains as the meaning of life is change and degeneration. In spite of these rapid changes and harsh signals only a few of us get awakened to the reality of life to work for liberation. Lalleshuri has indicated to the same truth of life saying that the purpose of life is not only the exhalation and inhalation of breath, coming and going back without any clue of the source but something greater and getting awakened to these secrets is the essence of life otherwise it's merely an exercise in futility. She says unless one knows precisely wherefrom he has come and where he has to go he should not feel satisfied with the temporary existence and the comforts it seems to provide. It's only the awakening about this mystery that would put him on the real track of understanding life and its purpose. Living only for the sake of passage of time that takes one to various stages of life is not its real truth but only its shadow. The truest purpose of life is to seek the benevolence of the Lord and seek freedom from the shackles of life and death and get freed from this cycle once for all. It's only the exclusive among humans who by dint of their untiring effort achieve salvation and become one with the Lord and the rest continue grinding themselves in the treadmill of birth and death unendingly without any respite or hope.

47.

Self realization is an exclusive achievement achieved by quite a few. It's absolute awareness of the mystery of the universe and it's Lord. Individual soul is in fact an integral part of the universal soul (Param-Shiva) left apart with a purpose. It is an opportunity provided to man to work for his awakening and return back to his original home, the house of God. It takes a long struggle and sustained effort to achieve this goal but as a normal course the opportunity is missed by most of the people by keeping themselves glued to the attractions of the world. The human being is put to a big test by getting him into this world full of attractions and glamour where he has the free choice of making a selection between the two either the world or being one with the Lord. And strange are the ways of the Lord; only few, quite a negligible number opt for the latter option and the rest go with the world, live their life as is destined for them and return to be brought to life again. Lalleshuri tells us her own experience with her Lord. She finally got admittance into the chambers of her Lord suggesting her personal awakening and subsequently being one with her Lord. The point worth attention is that she found her Lord nowhere else but inside her own loving devout heart suggesting that there was no need to hang around as the ultimate truth could be experienced inside one's own capable heart. But one has to make oneself capable for this great achievement that revolutionizes the whole personality and gives it a big boost towards eternity. Lalleshuri says she dived deep into this sea of eternity and became eternal free from the pains of birth of death. She achieved eternal freedom from all worldly affairs which she calls death for the world and the consequent eternal life in the company of her Lord. On achieving such stage of complete freedom of self she became one with her lord just as a tiny drop of water merges into the vast ocean and becomes one with its vastness. One has to understand once for all that this is the ultimate goal for every individual created in any form and the Lord bestows upon man the choicest opportunity by giving him the human form only to achieve this end as one can achieve freedom only in this form and none else.

48.

Lalla was an awakened soul who had achieved almost all the stages of divine realization. Her poetic orations (vaakh) are a source of great wisdom containing full guidance for spiritual growth. She advises the seeker to understand and absorb the cognition contained in her poems and try reaching the truth of the divinity contained in them. Lalleshuri was a great devotee of the divine word OM (Pranava) and claims to have succeeded in her achievements by reciting and tuning her inner self to the sacred sound of the divine word. The essence of OM is to be understood properly as Lalleshuri was fully conscious about the sanctity of the divine word which is considered to be the source of all sound and whatever is spoken has a direct relevance to the sacred word. Lalleshuri says that her poetic compositions, the source of great philosophical content, too is an outcome of her regular and systematic recitation of Omkar being the inspiring source of all spiritual knowledge or the fountainhead of all knowledge. Her outstanding saadhna bore the required fruits and she merged in her 'Chit-Jyoti', the luminous light of pure consciousness and got freed from the cycle of birth and death and dispelled the fear of death. This stage of divine realization is not an ordinary achievement. It is achieved with hectic practice or saadhna including Yoga only after achieving extreme purity of soul and mental detachment from active life. There's no limit to the time that a devotee takes to reach the stage because it depends chiefly on the depth of devotion or the love of God including the spirit of sacrifice one possesses before the benevolence of the Lord. The sooner the extreme depth of sacrifice is achieved by the devotee the sooner he achieves his goal. Lalleshuri was an awakened soul with the purest load of past Karma that helped her to achieve her goals smoothly without any hindrance and unnecessary wastage of time as was destined for her. She had come to this life for fulfilling a mission for the suffering people of Kashmir in her time in which she succeeded substantially by digging deep an eternal path on the sands of time which very few people are able to do.

49.

The basic condition for spiritual development is to have a clear conscience freed from the dross of worldly attachments. One cannot be fervently attached to the affairs of the world and also be nearer to God's grace. One has to cut off or detach himself from the lure of the world considerably and then only aspire to reach there. For those involved in the affairs of the world it is truly very difficult rather painful to leave or detach from it but in order to get freed from the pain of death and birth and liberation of self there's no alternative because that's the basic requirement for spiritual advancement. Unless you detach yourself from the world and live a customary life not glued to it entirely you cannot make any advancement towards God. Any kind of mechanical practice suggested by some gurus of present day to achieve such goals is simply misleading. Lalleshuri indicates to her personal experience in this regard. She says she freed herself from the dirt of worldly attraction completely as a primary condition for liberation. Next she exercised full control over her emotions and distanced herself from all sensual pleasures thus concentrating all her attention towards her Lord resulting into the purification of both mind and body simultaneously. It's not necessary to shun the world and be a recluse or withdraw from the active life completely and then only seek goals. Better live an active life and still be a Sanyasi. It depends on how your heart behaves towards the world. Once such condition is fulfilled the goals automatically seem nearer as the grace of the Lord is bestowed upon in abundance and the goals seen clearly. It should always be borne in mind that the Lord is generous to His beloved devotees and never lets them down. If you lift a single sincere step towards Him He will run a hundred steps towards you but will always judge you by the depth and intensity of your devotion. Lalleshuri was a highly awakened soul born with highest awakening, still she followed religiously all the required rules for the higher life. She says she didn't allow any worldly attraction influence her and stamped out completely all her emotions and sensual pleasures. As such it was only when she attained her goals and developed highest devotion of the Lord that she got her name and fame.

50.

Lalleshuri speaks about Yogic account of the activation of the Kundalini Shakti or energy which culminates in the opening of the Sahasrara chakra, the 'thousand-petalled' centre in the brain region, which is visualized in yoga as a moon that drips nectar. One of the aims of yoga is the activation of this centre, which produces an experience of enlightenment and release. This nectar is potentially available to all bodied selves. Lalla emerges from within her soul to receive the enlightenment of the nectar moon, and discovers that the world is saturated with the presence of the divine, here invoked as naran, narayana or Vishnu, and that all creation has been produced by his play.

When the mind is cleared of the dross of worldly attractions there's a strange clarity of sight experienced. Everything shows its original shape and colour -- the colour of the Lord. The spiritual awakening revolutionizes the concept about the world and its creator. When the whole truth is unveiled the presence of the Lord is experienced in everything without discrimination of form and shape. The concept of me and mine is dissolved because the truth about the whole is opened clearly and experienced in a new form. Since *Supreme-Shiva* is the universal Lord and in the broader sense, the universe personified. The vastness of the cosmos with its strange hues and colours is the majestic play played by Him. His creation of the cosmos and everything wondrous in it is itself wondrous. Everything is the strange presentation of His multifarious form and a wonderful celestial experience for those who've awakened to the secrets of the Lord. In spite of this diversity the Lord is a single entity without any body to share his greatness. Lalleshuri has explained the same experience here. She experienced her Lord within herself as to her everything around was a form of God including her. Then looking around again she saw a strange spectacle, the manifestation of the Lord in everything, everything a form of the Lord. Strangely amazed she exclaims --- what a wondrous spectacle!

The ultimate realization is a strange revolution of self. The whole mystery of the Lord and the universe is unfolded before the seeker. In fact manifestation of the Lord is clearly viewed by him in the numerous shapes and figures, living and non-living. The whole sport is mysteriously

like a dream which can be closed or re-opened any time as per the wish of the Lord. Human being is most exclusive for his exclusive attributes mainly for his capacity to seek God and be one with Him.

51.

Lalla makes here a passionate attempt seeking the recognition of the unity between the seeker and the sought, the self and the Self. She castigates herself for being blinded so far to this unity by her body-centered consciousness, with its emphasis on the personality, on individual identity; and also by the constant doubt concerning the true nature of the Divine, which she nurtured. The common folk are so much involved with the worldly affairs that they never get a thought about its real purpose. They rarely try to delve upon the secret of life, wherefrom they have come and where they have to go. They commonly follow the needs of their body as they take it for granted that there's nothing beyond their material existence. They do not even get alarmed by the frequent signals of death and disease. This strange scenario is disturbing and Lalleshuri is especially disturbed about the situation. The experiment of life starts with an innocent carefree childhood to the vigour and strength of youth followed by a dependent and ailing age cautioning beforehand that the end is near but the lure of the world is so hard that one gets repentant only at the point of death and never before. Why do men not delve upon this million dollar question about the infirmity and instability of this life? Is there no alternative? Can't a man get freed permanently from the pains of existence and this unending cycle of birth and death? Why do people not think about the problem seriously and seek a permanent redress. The result is clear that all of us go on grinding ourselves in this grinding unendingly millions of times bearing the pains of death and disease, youth and age and the recurring pains of death. Lalleshuri is worried deeply about the situation and the common people who do not take seriously the relationship between God and man, who do not think seriously of the temporary nature of this life and the mundane world. It was the mission of her life to awaken man from his slumber and understand the truth of life and its relation with the

Lord. She explains precisely that the ultimate solution to the problem is to get awakened to the truth and work studiously for the achievement of his goals. She wants people understand the eternal bond between God and man, distance from the attractions of the world and work for the awakening of self. She is equally worried about masses wasting their precious lives in worthless activities that end only in repentance and bear no fruit. She reminds them time and again about the futility of the ordinary existence and the truest purpose life.

52.

Lalleshuri gives a vivid description of some basic realities of life by describing some of its essential diverse features. The first is the mundane human activity that keeps us deeply involved in the world distracting at all levels from going nearer to God. That's a physical process which makes us live life enthusiastically though ignoring its real purpose. The human body along with its essential supplements like emotive and sensual outbursts keeps us ever busy with the world and its false glamour. Thus the days of existence proceed silently till its end without fulfilling any of its essential purpose. Now the other essential feature of life which sustains and keeps it going is the exhalation and inhalation of breath which is an automatic physical process and an essential life force. Besides its normal function it has a far much deeper significance which almost all human beings ignore. Lalleshuri was a great crusader of this function of life force called 'Praana' which if regulated and exercised in a systematic way under the guidance of a competent teacher would lead a long way to the real purpose of life besides removing many adverse health conditions. Prana is present in all the cells of our body. The sense organs of the body take rest occasionally but the Prana is always active. Constant movement is its innate character. It provides energy to all our limbs, organs, brain and spinal cord. The sages of the Upanishads say, "Whatever is there in the universe, within or beyond our cognition, is all in the control of Prana." Pranayama has the capacity of freeing the mind of ignorance, untruthfulness and all other painful and unpleasant experiences of the body and mind. Now the actual purpose of life needs

to be understood. Life is not coming here, performing the worldly activities to our best possible satisfaction and going back to an unknown destination leaving back everything without a single clue. Life is in fact a rare opportunity provided to get freed from this confusing existence and be one with the universal Lord. It is a rarest of the rare occasion to work for its emancipation not for mundane living but gaining the required knowledge for its ultimate realization. The acquisition of the truest knowledge about life and its sustenance, about this world and its master, the creator and preserver, the absolute Lord can form the basis for the realization of its actual purpose i.e. freedom from the sufferings and pain of recurrent birth and death and being finally one with Him.

53.

The human mind is the fastest medium with the fastest speed. It can travel faster than sound as the mental thought accepts no barriers to stop anywhere. This is a marvelous trait of human character but has its biggest disadvantage. This swift vacillation of mind is the greatest hurdle in spiritual development. One has to control its movement in order to get a spiritual uplift. Unless mind is calmed down and put in order no worthwhile concentration is expected because mind is the controller of all human activity including all emotional and sensual outbursts. And controlling of emotions and animal passion is the fist step towards spiritual development. So Lalleshuri finds a serious fault with the fickleness of mind. But she is all praise for another admirable attribute of human mind ----delving deep into thought that keeps one abreast with knowledge and helps in mental emancipation. It's in fact this quality that makes a human being different rather superior from all other creatures. He has all along used this capacity to rise far above the other creation of the Lord but has missed widely to use it for its real purpose --- the spiritual emancipation. So Lalleshuri stresses time and again to make liberal use of this capacity for going nearer the Lord and fulfill the truest purpose of his life. Next she points out one common physical trait among all creatures of the Lord. She says all creatures feel equally the pangs of hunger and thirst but the human being has a different purpose to serve

beyond fulfilling this urge of eating and drinking. Unless he fulfills the essential purpose of his life he cannot be considered a better species. Besides feeding his stomach and doing other chores of life he must look for his freedom from the cycle of birth and death and get freed once for all from the pains and pangs of life. The more he gets involved in active life the more he keeps distanced from the Lord and away from His grace. Thus the essence of life is to keep away from the lure of worldly affairs and to seek the grace of Lord.

Lalleshuri describes briefly the crux of the philosophy of all life keeping in view the essential development of man towards God. It indicates that the human being has enough capacity to proceed successfully towards God and achieve the highest goals in awakening of self and the universe. He can work safely for his deliverance from the bonds of life and death and get freed from all the accumulated karmas of all his previous births by being one with his Lord. Man must awaken very soon to the reality of life, get detached from this world and proceed towards the Lord for his ultimate enlightenment.

54.

Lalla faced lots of trials and tribulations while spreading her message of brotherhood and the truest purpose of life. Her humble background and down to earth personality took some time in demanding due respect from the people around. They didn't accept her in her early days of wanderings as a mystic and abused her for her aimless rovings. Since Lalleshuri was a highly awakened soul carrying an impressive aura of godliness around her, it didn't take a long time for the masses to give due recognition both to her person and her spiritually exalted status. The masses were soon spellbound by the depth of her divinity and the poetic compositions that she gave out. So much so whatever she said was immediately preserved in the public memory safely to be carried over to the posterity without any written word. People came to know soon that she was not an ordinary person. The impact was naturally impressive for its spiritual bearing. It didn't end with her earthly existence but continued influencing masses more and

more with the passing decades and centuries. And the special outcome was that the life and the works of Lalleshuri freed the masses of Kashmir especially of the feeling of hatred for each other on the basis of faith. As is natural with such personalities her influence created deepest marks on time that followed and created more and more likes of her who tried to work on her lines and influenced the masses abundantly. Lots of poetic composition of her tune and form generated and became immortal though could not replace her.

Lalleshuri was a great admirer of patience as the greatest quality in a person especially in the spiritual field. One has to exercise lot of patience while facing the attractions of the world along with controlling powerful senses. She says that she continued to be absorbed in her Lord's thought constantly in spite of the negative elements present both inside and outside her self who tried to deter her from her sacred mission but she withstood and succeeded.

55.

The spiritually awakened people do neither take ill of any kind of abuse that they receive eventually from people nor get elated on being showered with loads of appreciation. They're already past this stage. These things are all related to ordinary worldly affairs and hence too low for such people. Personal awakening bestow upon them a strange benevolence of character such that they do not show any kind of ecstatic feeling or pride upon a quantum of praise or appreciation showered upon them and equally feel undisturbed by any kind of insult or mistreatment. Such an attitude of ordinary people is directly related to their emotive behaviour. The spiritually advanced people have their emotions in their control so such ordinary bouts of spirit do not disturb their disposition. Lalleshuri belonged to such a class of elevated spirit who take pleasure and pain in equal terms without disturbing the poise of their spirit. So she says she felt undisturbed by any kind of praise or insult because she faced both of them occasionally from people of different kind. Such great people do not get disturbed by any such provocations because they have a much larger object in their view and

they cannot make any compromise in their achievement. For them anger and joy are the two sides of the same coin and so they smile on such an occasion and that is their reaction to both. How could she act as an ordinary mortal? Anger in the first instance is a major impediment towards all spiritual advancement and all spiritually advanced people are required to keep all such emotions under perfect control. They do not allow any ordinary offences disturb their celestial calm or any temporary joys eulogize their spirit. Being calm and contented in all circumstances whatsoever is an essential and distinguishing attribute of all great people especially the spiritually elated souls. Such high spirited souls naturally smile at such behaviour of people and pity their ignorance and also wish for their awakening to the truth of life. It's a baser element of ordinary human character to react with anger or pride on different occasions so in order to advance on the path of spiritual development one is essentially required to curb or control such ordinary emotions like ego, pride, anger, lust and greed and without which no progress is possible.

56.

Lalleshuri has woven here a wonderful metaphor of a water-driven floor mill in order to establish the spiritual awakening of a devotee. The water driven mill moves slowly and its slow movement makes it grind a fine floor. The floor produced by its slow movement is a better quality and the same is true of a spiritual seeker who advances the various stages of his development slowly and steadily. The floor is the outcome of his Saadhna. The slowly ground floor is of superior quality so the outcome of a seeker who is able to direct his mind slowly and steadily towards his goal. It's the motivation and sincere approach of a seeker that directs his mind move towards his goal and only the steady mover crosses the stages of his development one after another till the final stage of being one with his Lord is reached. Besides the general direction the description here has a subtle reference to Lalleshuri's personal life and the stages of her development. She too must have crossed various stages of her development slowly and steadily and like a truly conscientious devotee she must have borne all trials and tribulations in

her path till she achieved her goals. It cannot be out of place to mention here that the sincere devotee never falls short of resources in his way because the Lord never lets him down. The Lord provides his sincere devotees with everything that's required by them so Lalleshuri is convinced that there cannot be dearth of resource and guidance for them just as the floor mill that works slowly and steadily grinding fine floor does not fall short of supply. Lots of people come to know about the good quality floor produced by the mill and come flocking as the Lord rushes to the help of a devout devotee to make his success sure and stands there at his side unknowingly till he achieves his goals.

57.

The awakened souls are highly elevated in their disposition. They're usually indifferent even to the stupid actions of the common people. They may face abuses and mocks from them but they do not react. They're conscious about their stupidity and always forgive them their faults. Such behaviour of certain people sometimes makes the awakened people even laugh at them. The main feature of an awakened soul is his or her control over unnecessary emotions including anger and those who display any such behaviour like anger in any circumstance can be attributed to his or her unfulfilled mission of sainthood. Lalleshuri may have herself faced such a situation from people in early years of her roaming in spiritual ecstasy but may have surely laughed on their ignorance and wished their advancement spiritually in order to understand the difference between the divine life and the ordinary worldly existence. In order to explain this feature of advanced life she has used the metaphor of a mirror which keeps clean even if lot of ash is thrown on it. It serves as a cleanser for the surface of the mirror instead of begriming it. The defiler of the mirror may think he is desecrating it but the opposite happens --- the mirror gets cleaner with the touch of the ash. The same is true with an awakened soul who gets least disturbed by the foolish behaviour of the ignorant who try to abuse him. He gets cleaned of the sense of hatred for them if any. It also shows the largeness of the heart that true devotees of the Lord develop for the ordinary

people. Since such people do not nourish any kind of pride or ego on their spiritual advancement so instead of feeling a sense of superiority they get more inclined to help the common people tread the path of piety and godliness. The reason for this all is the love that an awakened person has developed for everyone without the distinction of caste or creed treating them all the children of the Lord. Such people always laugh away both praise and abuse from the ignorant people as they've risen far above these ordinary things that influence ordinary people.

58.

Lalleshuri gives expression to the restless search into her inner consciousness. She realizes though late that she must look, not outside, but inside herself. But the intellectual realization of the identity of self within the supreme Self by means of determined effort must be sustained and actualized through the exercise of intense love of the Lord. She finds knowledge, which admits her into a zone that she describes 'alas-than', the place of wine --- the divine nectar, which may be interpreted as symbolically denoting the 'sahasra-chakra' the 'thousand-petalled centre' in the brain region, which is visualized as the mystic moon that drips nectar. This wine of enlightenment is available to all bodied selves which can be approached and sought after inside our own selves. Once the seeker reaches that stage of awakening he finds lots of it ready to consume with very few takers suggesting only a few devotees reach that stage of perfection. As such Lalleshuri stresses upon genuine meditation and the truest devotion as the right approach to reach this goal. Just gaining lot of knowledge about the ways of knowing Him and trying to gain more and more of it does not help unless the truest devotion and love of the Lord and His creation is developed in the truest sense. Deepest meditation and concentration on Lord's name along with all His attributes is the appropriate approach which takes one nearer to Him. Though this approach cannot be followed without proper guidance from a competent Guru (Guide) but it has to be taken for granted while the seeker makes himself truly eligible for such requirement this need of the truest master is automatically fulfilled as it's said while the devotee

takes one step towards his Lord he is approached a hundred steps from above with all help and assistance; may it be the requirement of a competent Guru or any other assistance showing the path towards eternity. Merely the presence of knowledge without any practical experience and spiritual effort does not take one to his goal. Numerous great saints who reach the highest planes of realization are unlettered and without any theoretical knowledge but it is only with their sincere approach along with deepest love and devotion of the Lord that they toiled on the Lord's name as prescribed by their masters. The gates of awakening are open for all no less for those who are greatly knowledgeable (janani) but theoretical knowledge without proper practice pays a little. The Lord is greatly magnanimous who looks to your heart more than your head so Lalleshuri indicates to the fact quoting a simple personal experience. When the stage of final awakening is reached there's plenty of Lord's blessing available and lots of blessed souls around and there seems no need of any further progress as everything has been achieved and nothing remains to be followed.

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59 -- 60.

(59 & 60 are companion poems so a common comment follows)

These two poems give an arresting expression of the transitory character of the world. One who boasts of his prosperity and riches today can be a pauper tomorrow. This world of shifting values has strange scenes to come upon. It changes colors like the colors of spring. Power and riches, youth and beauty, joy and pleasure, nothing remains forever. The speaker first sees stream, an impression erased by the image of a deluge, and then a flowering bush, quickly replaced by the same bush denuded by winter. In next poem the speaker reports a flourishing hearth, then the erasure of the hearth, succeeded by a vision of Kunti, sometime queen of Hastinapur and mother of the royal Pandava brothers, replaced by a humble figure, a deprived woman, the aunt of the potter's wife. The last sequence refers to the episode in the Mahabharata when the five Pandavas and their mother had been exiled by their cousins, the Kauravas, and spent part of exile in disguise.

One who is carried away by the temporary joys of the world and conceives of being on the top of it is never wise. And the wise is he who does not lose his balance in the midst of riches, power and pelf and also in the midst of absolute deprivation and poverty. The ultimate truth of life is its sudden end which comes without notice when one is forced to leave for an unknown destination leaving behind everything. Lalleshuri wants to awaken us to the real truth of this life. One who does not awaken to its truth, life remains a strange mystery and to those who realize it all its mystery is opened clear removing all misery and pain once for all. The strange thing about life is that despite being aware of its instability man goes on living it attached to its frivolities as if it has to last forever and when end comes reality comes face to face. None of his favorites neither the riches nor the power, not even his nearest family members whom he pampered all his life accompany him in this unknown journey. Then the wheel of destiny takes another turn--- another life, followed by one more and the unending chain goes on taking turn after turn. Unless man understands the purpose of life, there's no end to it and when truth ushers its way upon him he tries to seek the mercy of the Lord and an end to his misery. The Lord is there to lend him His help and with sustained efforts he tries to purify his heart and get distanced from the temptations of life. A fresh air of hope encloses him as he come closer to the Lord. All misery and pain seems to end for ever and for the first time life seems to be of some purpose as the mystery of the Lord seems to unfold and he feels a strange celestial excitement and joy.

61.

Lalla was a mystic deepest to the core. She did not believe in any religious dogmas. She wanted a direct communion with the absolute. Kashmir before her time had been influenced tremendously by varied schools of thought. Buddism had swept the valley besides Shankracarya's Advaita and Ramanuja's Vaishnava philosophy. Recently the Muslim influence was altering the valley's social fabric along with spiritual thought but Lalleshuri was above all such beliefs and capable to achieve spiritual excellence far above narrow beliefs that she believed

simply confused the true seeker. She says her main thrust was to get liberated from the undue attractions of the mundane affairs and be capable to get nearer to the Lord. She did not want to get entangled into the various compartments created by man to reach God because to her the main culprit was the undue worldly attraction that engages man unendingly with this world and keeps him away from its truest purpose. Here she blends her longing for release from the 'sickness of life', bhawa-ruz, with the teaching that the particularization of the Divine into a deity by various religious lineages has little use unless it can cure the seeker of this fundamental affliction. The alternatives that Lalla offers in this vaakh indicate the religious landscape of Kashmir in the fourteenth century --- the Divine is Shiva or Shiv, the auspicious one to the Shaivites; Vishnu or Keshev, the killer of the demon Keshi, to the Vaishnavites; the Buddha or Zin, the conqueror, to the Buddhists; and Brahma or Kamal-aza-nath, the lotus born Lord, to his devotees.

She does not propagate leaving this world and be a *sanyasi* in search of the Lord. She wants people to live life to its full but be away from its unnecessary tempt that creates lots of karmic obligations to be paid for eventually. She considers herself too weak to fight for the real purpose of life unless there is a change of her heart with the grace of Lord. By getting involved in life's attractions and the demands of body the human beings go farther from its real purpose and get entangled in the unending web of transmigration. This cycle of birth and death goes on unendingly till man gets one more opportunity to work for his salvation in the human form and once it too is lost it is a great loss and Lalleshuri gives expression to her same concern in the last line of the vaakh. She opted for Yoga which is a pure personal exercise away from rituals and narrow dogmatic beliefs. She had a thorough knowledge of the authentic scriptures written by great seers of yore and it is probably this knowledge that gave her the strength to fight the narrow beliefs based on different schools of thought.

62.

Lalleshuri believed that all kind of formal worship did not have

enough credence if the devotee nourishes the true love and devotion of the Lord in his heart. The purity of heart and sincere dealing in day to day life was more important than performing the worship through various formal ways. Some followers of left handed sect (vaam margi) who consumed wine and flesh also used it in their worship. Lalleshuri obviously abhorred all such practice as is clearly evident here when she addresses her own self as 'lady' in an odious manner, though the purpose is clear. She wants people to avoid the superficial ways and means that usually accompany formal worship. The main purpose of all worship is to move nearer to the Lord and achieve His blessing which cannot be accomplished without substantial change of heart and getting detached from the worldly attractions. Mostly the people engage themselves fervently with the affairs of the world and along with that perform certain rituals and ceremonies as a worship of some particular god just to propitiate him. Different sects of people have with time developed various ways and means for such worship and Lalleshuri refuted all such formal kinds of worship as she wanted a direct communion with the absolute. Keeping the same object in view she addresses her own self ironically to get up and prepare for the worship but reminding herself the significance of Pranava, the single syllable word capable to gain for the devotee all goals of life if practiced in a proper way. She wants to convey clearly the futility of all formal worship and stresses upon the direct communion with the supreme Lord by way of getting considerably detached from the worldly attachments in the first instance and get freed from the unwanted demands of the body. Once these basic requirements are fulfilled there is a natural uplift of the spirit and a feeling of divine bliss experienced. A simple chanting of the divine word (Omkaar) helps the seeker in going a long way towards the eternal Lord as there is a strange divine facilitation from above that comes handy at every stage. Lalleshuri is always eager to stress upon this strange divine help that is always handy for a coconscious seeker.

63.

Lalla had a clear imagination that achieving the status of being one with the Lord was not so hard for everyone who wanted to achieve that

status. She declares with confidence that getting rid of the worldly desire along with the pleasures of sense is not very difficult. Once the seeker takes the task seriously and religiously develops the divine love and devotion things become easy for him. She says that concentration on the Lord's name and meditating on one's true Self is the key. Therefore the main impediment in the achievement of spiritual goals is one's own incapacity. It is said you take a single step towards God He will take ten steps towards you. So the message is clear. There is no difficult terrain to cross if one is truly capable. Lalleshuri has a clear message for a simple devotee ---- your Lord is nearer to you than everything else! Never imagine Him to be far from away! Just keep under control the fiery body emotions, distance yourself from the lure of the world and meditate on your true self. There is no need to seek Him anywhere else. He is there inside your loving heart. The loving heart of a sincere devotee of the Lord is His choicest abode. Why seek him far away when He is nearest to you. The individual soul is an essential part of the supreme. Once it achieves the essential realization of self, it takes a swift flight to meet the Lord and become one with Him. Atma becomes one with Parmatma. Shuniya merges with the absolute. Human being loses its personal identity and becomes one with the Lord. All duality between the ordinary soul and the supreme soul is finished. This is the highest joy and ecstasy ever experienced by an individual. Lalleshuri had attained this experience and there was nothing further unattainable for her. Since she was enjoying the highest spiritual excellence so she wanted the common man fallen into the morass of worldly affairs also get freed and attain the freedom from the pain of the recurring birth and death once for all.

64.

Lalleshuri has weaved a wonderful metaphor to describe the ultimate illumination of an awakened soul out of the darkness of worldly affairs. The fifteenth day of the dark fortnight (amaavesya), the darkest night of the month is an occasion for the birth of a new moon indicating new hope for the spiritual seeker. On the amaavesya of the solar eclipse Raahu is supposed by popular tradition to swallow the sun when the

whole earth and its covering sky are enveloped in pitch darkness. The moon is fully shadowed and the Sun is eclipsed for a moment but there is the simultaneous birth of a new moon. So the action is soon reversed as the new moon symbolizing the onset of the spark of divine realization in a devotee which seems to swallow Raahu, the demon and the eclipse of the Sun both and there's the birth of a new hope and awakening of a fresh spirit of illumination. This corresponds to the fresh awakening of the consciousness of the seeker on way to awakening of self. The process also corresponds with the evolution of the universal whole as there is no real difference between the vast external universe and the limited internal universe of the body. On every amaavesya the pitch dark is immediately followed by the fresh moon which is the signal of a new hope both for the universal consciousness and the individual awakening. Lalleshuri says that the seeker who has been so far experiencing the world full of forms and shapes, the sun and the sky, the earth and the moon, the living and non living things at once switches on to the formless world of the Lord. For a moment he experiences confusion on entering the world of nothingness, the Lord's experience but soon the truth prevails like the new moon. It is pitching dark for a moment for him but immediately there comes the new hope ushering him to the world of radiance and the complete illumination of his inner self. Lalleshuri says the worship of the Supreme Shiva is itself the source of great illumination for the inner self. Once the devotee is absorbed mentally in the purest thought of the Lord there is a natural uplift of the spirit and divine illumination of consciousness. On the worldly plane too the day of amavesya when the Sun is eclipsed is an appropriate occasion for worshipping the Lord in order to get favours for worldly welfare but Lalleshuri is confident that the occasion can be safely used for obtaining celestial favours too and the ultimate illumination of the inner spirit.

The full moon is eclipsed on being swallowed by the demon *Raahu* on the fifteenth dark night (*amavesya*) but the hope is always there in the form of the birth of a new moon. But the devotee of Shiva keeps ever shining by the grace of the Lord. Like the birth of a new moon after it dissolves under the influence of the darkest night, the conscience of the devotee of the Lord is enlightened for ever never to be eclipsed under any influence. Lalleshuri was a great devotee of Lord Shiva. She had

attained all the spiritual heights by becoming one with the supreme Lord. Her extempore outpourings in the form of *Vaakhs* show a clean and clear way to reach the Lord, the ultimate purpose of human life. She didn't believe in any mediation whatsoever and wanted a direct approach to reach and enjoy the blessings of the Lord. Here she stresses emphatically that one who worships the supreme Lord Shiva does not get discouraged anyway as his conscience keeps ever enlightened with the grace of the Lord.

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65 -- 66.

(65&66 are companion poems so a common comment follows)

Lalleshuri has given a description of some essentials of Kashmir Shaivism in these two companion poems. In poem 65 the trinity of Shiva, Vishnu and Brahma are distributed within a metaphor that seems festive. Shiva, to be understood here not as the Supreme but as a specific manifestation of the Supreme, is the horse, symbolizing the route to enlightenment. Vishnu, as preserver, is at the saddle, ready to take that route. Brahma is jubilant at the stirrup, eager to be off and away. But the ride will not commence until the yogi decides which god shall mount the horse. Poem 66 describes Shiva as the Supreme Being who strikes the deep sound of the universe whose body is space, whose home is the transcendental void, who is not constrained by any conventional marker of identity. He is 'both Source and the Sound', a reference to the Kashmir Shaiva model of the Supreme residing within an individual's subtle body, as a bindu or intense dot of light, surrounded by the coiled para-shakti, or supreme energy. The unstruck sound is the anahata nada, the deep sound of the universe, the silence that lies beyond understanding and is serenity and perfection. The focused recitation of the primal syllable Om is traditionally thought to be a key to the Unstruck Sound. In the first stage of enlightenment, when immersed in deep meditation, the yogi receives a blessed vision of the bindu (the dot). This in turn triggers off the para-shakti, which awakens with a primal cry.

I also quote the explanation given by B.N. Parimoo, "Out of their ignorance, the men of the world take *Shiva*, *Vishnu* and *Brahma* as

separate, distinct individual gods and attach themselves in religious faith to one or more of these as potential Lords in their own right. But the yogi knows the truth. The Absolute Being is the indescribable One. *Brahma*, *Vishnu* and *Shiva* function in Him and by Him. He cannot be categorized by any name, form, complexion, or lineage. Vacuity is his substance. He permeates everything. Time and space cannot be related to Him. He is omnipresent, omniscient, and omnipotent. He is self contained and self sufficient and independent of attributes. In His static form He is transcendental. But by virtue of His own illumination (*Prakasha*) on His own self, the reflection of the heart of Reality emerges as I-ness --- the dynamic power of Sakhti. This process of Being transformed into Becoming is '*aham vimarsha*'. Thus the Being and Becoming, *Param-Shiva* and *Sakhti* stay in eternal unity. Since the Transcendental and immanent are one, the Primal sound of *Om* the first emblem of immanence --- is unobstructed, continuous, eternal and beyond the relations of time and space: this sound is simultaneously accompanied by the Primal-light (the dot) of the being. The sound, *Sakhti* aspect, and the dot of light, the transcendent *Shiva* aspect, together symbolize the Supreme Being. This is *Nada-Bindu*. The sound of the sacred syllable *Om* is perpetually heard by the yogi, who by his own hard-won art of yoga, has a supra-consciousness of the Supreme Being realized by him in *Sahasrara Cakra* or the abode of the void. There as Void, as Lalla calls Him, dwells *Parm-Shiva*. *Omkar* as the symbol of *Parm-Shiva* becomes therefore, the rider of all the symbolic powers that be there, because it is by virtue of Him that all the life-processes function."

The gracious Lord is all pervading, omnipresent, omnipotent and omniscient without any ego or conceit, beyond time and space. He is the subtle embodiment of self-awareness besides the master of *Naada*, and *Benda* -- the divine sound and *Bindu* or the dot without any dimensions hence the source of all sound. The sound and the dot are traditionally represented by the semicircle and the dot of the sacred syllable *Om* as it's written. It's also said to represent the combined form of *Shiva* and *Shakti* as the savior of the universe. Hence Supreme-Shiva is the supreme, without any rival or equals with unlimited attributes, the only lord and none else worthy to be worshiped. The sacred word *Om* is said to be the crux of all four Vedas and hence the centre of attraction for all advanced

devotees. This single syllable word has been a source of great inspiration for all devotees since time immemorial as it represents the supreme Lord and leads the devotees to Him on going into deep concentration without any distractions from the worldly life. *Om* is of paramount importance in Hinduism. This symbol is a sacred syllable representing Brahman, the impersonal Absolute omnipotent, omnipresent, and the source of all manifest existence. Brahman, in itself, is incomprehensible; so a symbol becomes mandatory to help us realize the Unknowable. *Om*, therefore, represents both the unmanifest (*nirguna*) and manifest (*saguna*) aspects of God. That is why it is called *pranava*, to mean that it pervades life and runs through our *prana* or breath. *Om* is not a word but an intonation, which, like music, transcends the barriers of age, race, culture and even species. It is believed to be the basic sound of the world and to contain all other sounds. It is a mantra or prayer in itself. If repeated with the correct intonation, it can resonate throughout the body so that the sound penetrates to the centre of one's being, the *atman* or soul. There is harmony, peace and bliss in this simple but deeply philosophical sound.

67.

In this beautiful composition Lalleshuri has expressed herself on the strange scenario that exists in this world of the high and low, rich and poor, depressed and jubilant, healthy and sick, and the like. Some are blessed with loads of blessings of the lord in the form of riches, extended families, good health and other prosperity while others are forced to be contented with very little despite their great effort. Lalleshuri has called this prosperity 'loads of beautiful tulips' that are bestowed by the Lord to a few. She says the Lord doesn't probably have the will or choice to extend such prosperity to others deprived of such blessings. The words used here may suggest a good number of sons too that are born to some while others are contented with daughters only though the thought seems quite a narrowed view as expressed by some commentators. To take a broader perspective in this behalf, some people believe in the destiny and some do not. They say there's nothing like destiny; whatever happens is always the result of one's effort but the fact is quite contrary. Making efforts to achieve the goals is a necessity but the results are not

always sure to come. As a matter of fact one comes to the world with loads of past karma some good and some bad. These obligations make our destiny. The ordinary human beings involved in the affairs of the world become tools in the hands of their destiny. Those who take the uncertainty of the world for granted and try enjoying whatever comes their way are ultimately the losers. While enjoying the fruits of past good karma lots of new obligations accumulate. The awakened people take care of their activities and avoid any further bad karmas pile up in their account. It is essentially the pending obligations of karma that make us repeat our existence as humans and others over and over again. Lalleshuri points to the strange play of existence that is played by the Lord where lots of people quite incapable for a particular job or role thrive unexpectedly and on the other hand most capable ones are seen facing the wall.

68.

Our grievous involvement in the transitory worldly affairs makes us blind to the truth of our self and the Lord. The attachment of the world is so alluring that we firmly take the false of this world for truth. Now in order to seek the Lord's blessings we hang around aimlessly without success. On the one hand we try to find ways and means to make some advancement towards our awakening but on the other we continue to be mired in the desire of the world. It seems very difficult to detach ourselves from the world which seems so real and full of excitement but the fact is unless we distance ourselves considerably from the world and try going ahead in the path of divinity we'll be just groping in the dark without getting any clue of the truth of this life and the universal Lord Supreme Shiva. In the same context Lalleshuri calls upon the erring man to explore his own self as it's there that the Lord abides, nowhere else. She says the man of this world is often seen groping like a blind in the darkness of his worldly life seeking the blessing of the Lord which he never experiences because his eyes are blinded by the worldly desire and the demands of sense. She forcefully enjoins upon the straying individual to gain entrance into his own self instead of aimlessly roaming here and there in search of the Lord as it's only the deepest recesses of the heart of

a sincere devotee that the Lord reposes lovingly and nowhere else. But gaining entry into one's own self is not as easy as is stated. It is a widely used epithet though very few of us try to know its truest import. Unless one clears one's mind of all the dross and dirt of the world one cannot dream of entry into this choicest abode of the Lord. So the condition remains that Lord can be experienced only with a pure heart --- full of love for Him and His creation. Any deviation in this regard would just make us simply ineligible so the care has to be taken otherwise the truth would elude us unendingly and we would be groping in the dark as wittingly said by Lalleshuri. It is in the same context that she emphasizes about the presence of the Lord in one's own self and nowhere else not even the so called houses of God with high reputation of showering benevolence in abundance upon the people of all faiths that are frequently visited by people of the world seeking solace.

The human body encompasses almost all the features of the universe which is considered the personification of the Lord which makes Him the Universal Lord. Thus it is the beloved abode of the Lord though by sheer negligence of man there is a sharp diminution of the status of the body temple. Unending involvement in the affairs of the world and the subsequent diminution in the devotion of the Lord has impaired the advanced status of the body and its attributes. Lalleshuri wants to awaken man to his truest status and duty as a human being capable to win for himself the highest godly features if he truly concentrates on his inner self. Being one with the supreme Lord is the goal of every conscientious devotee and seeker of freedom from the pains of birth and death. She says there is no need for man to visit places and cities in search of the Lord who is gracefully sitting inside the beloved heart of a devotee. Once one is able to look within his self and concentrate on the Lord with a firm belief and devotion there is a rapid spiritual lift as the Lord is there always to lend the sincere devotee a helping hand that can take him far above the ordinary and rank him truly among the exclusive.

69.

Worldly name and fame, power and prosperity, family and children, do not last forever. All life is like the sunshine of the day

destined to fade away into the shade of the evening. However powerful or rich he may be one has to face death which is the dreadful end of all life. And the strange about it is that it comes suddenly and unnoticed and gives no clue of the unknown destination where one is headed for. Moreover, this ultimate truth of life is never a hidden secret but a widely known reality but unfortunately the lure of life is so hard that almost everyone forgets it altogether till it comes and hits hard. Lalleshuri says controlling desires and emotions especially in youth is really very difficult. It is like controlling the fiercest gusts of wind with bare hands or taming a wild elephant with a tiny strand of a single hair which is quite impossible but one who is able to do so is the real gainer of the day. And those who rely on the instable nature of this life and forget its real truth are the ultimate losers. The message is clear that detachment from the worldly glamour and body pleasures is difficult but not impossible. Seeking the truest purpose of life means considerable control on the worldly desire and the demands of the body but it is the only way out of the sufferings of frequent births and deaths. This life is a rare opportunity provided by the Lord for seeking its truest purpose viz. rising far above the ordinary life and being one with the Lord. The human spirit is like a tiny drop of water always eager to reach the mighty ocean and be one with it. The ultimate joy of the human being is to get freed from the shackles of the transmigration and going back to its source, the Supreme Shiva. The seekers of the truth never get entangled in the lure of life. They live like a lotus that remains always in water but keeps above it unaffected by its drench. The life is genuinely worth living but not getting deluged by its false temptations to the extent that one forgets its truest purpose.

Lalla has used the best possible metaphors to explain her subtle view about this transitory life and keeping under control the desire of the world. One who's successful in understanding its truth and works for his liberation in the teeth of all stress and strain of worldly temptations is the true warrior quite unlike one who wins a worldly battle and is crowned a winner. As a colander cannot hold water for even a moment so the worldly name and the fame does not last as everyone has to face death however famous or immensely rich he be. All worldly great, kings and warriors, authors and politicians, rich and wise live their limited life and

pass on leaving the imprint of their deeds all good and bad for a while for the people to remember till it too vanishes away with the passing time. Now there're people who're able to take the boat of their life across this murky ocean amid the fiercest storm of the worldly desire as an efficient boatman rows across successfully the troubled waters without giving his men even the feeling of the fierce wind as if holding the storm in his fist. The action is also compared to a trainer who controls a wild elephant with a frail rope like a single strand of hair which's impossible. One who follows the real purpose of life and gets awakened to its truth and its Lord is the real warrior as his work gets him the everlasting benefit of getting freed from the cycle of birth and death and being one with the Lord.

70.

Lalla delivers a great lesson for the achievers in the field of divinity. Those who reach certain stage of awakening should be able to withstand its strike. Aspirers, who open themselves and give tongue to their achievement, simply undermine it. These half baked achievers create havoc for themselves and others by expressing openly as was done by the legendary 'Mansoor' who openly declared 'I'm God'. Being a Muslim mystic it offended greatly the authorities and he was killed mercilessly. Though he suffered a tragic end but he lives permanently in the hearts of all lovers of God. His name and fame exists among the great yogis who had achieved the highest goals of spirituality and become one with the Lord. 'Sarmad' and 'Tabrez' too are big-names among the legendary mystics who suffered a tragic end for the same fault. Lalla has wonderfully reprimanded such achievers asking them if the holy drink that they were given get down wrong and enter into their wind pipe instead of their passage leading to their stomach resulting into the hard cough which suggests the unwanted expression of their achievement! She says their unwanted expressions unfortunately depreciate the weight and value of the hard earned achievements of great saints and yogis who continue with their great mental balance and poise. It is said that yogis earn great mental equipoise along with realization of self. They have their emotions in perfect control and for them there is no reason to

speak high. They laugh mysteriously in the face of all such and other emotional provocations. These great masters are the masters of their senses to the extent that they maintain no difference of taste, smell or touch as their life is far above the ordinary. These yogis have achieved liberation from the cycle of birth and death by becoming one with the Lord. They are the also the winners of their death as they have the capability to leave their mortal coil at their will. It is in the same context that Lalleshuri cautions the seekers to earn great mental balance along with the achievement of goals as the divine journey has to be traversed with great caution and care as there is always serious danger of a sudden downfall from any stage of eminence whatsoever.

71.

Lalleshuri castigates those who in the name of religion and spirituality deceive both themselves and others equally. These so-called mystics or more appropriately show-men with their certain magical power or occultism perform some miraculous feats to impress people and gain popularity. They do so only to satisfy their greed for money and social importance neither to serve any of their personal spiritual uplift nor to help anybody else as such. They simply sell their mystic knowledge if they've any and can never be of any benefit for the masses whatsoever. There can be no comparison between such traffickers of spiritual knowledge and the real god-men whose ultimate goal is to distance themselves from active life and gain awakening of self by being one with the Lord. Lalleshuri, in order to expose these show-men says that they are able to perform miracles like stealing money from a north Kashmir town, Pattan and deposit it in a south Kashmir town Mattan, about a hundred kilometers away to impress their believers. She says that they sing great songs of spirituality only to serve their greed for money and worldly comfort. How can they help others to make any spiritual progress when they are themselves far away from it? Lalleshuri wants people to differentiate between the real and fake god-men and spiritual leaders. These fake mystics just make a show of their false knowledge. They gain nothing out of it, neither for themselves nor for others. She wants to

warn all spiritual aspirants about such pitfalls that may ruin the truest purpose of their life. There are lots of such fake holy-men and faqirs who have mastered some magical feats and made it their profession to make a show of their achievements before huge gatherings. They live an aristocratic life, move in big cars and travel worldwide in chartered planes along with their train of followers. They collect big money by making tall claims of their spiritual advancement and capacity to help people in all kinds of trouble. They even claim to help people in getting huge benefits in their business and lots of people get entrapped in their influence and follow them to make rapid progress in their work. Thus the truest purpose of sainthood is dismissed and lots of people are misled into more and more involvement in the worldly affairs instead of coming nearer to its real purpose and seeking awakening of self.

72.

The instinctual demands of body controlled by mind are the worst enemies of spiritual advancement. Lust, anger, greed, attachment and ego are the basic impediments to awakening. These enemies of self take control of human mind permanently to the extent that they can neither experience the truth nor work to find out the basic purpose of life. And to add there are also the five senses (smell, taste, seeing, hearing, touch and taste) and the five organs of sense which keep man glued to the interests of the world. These strong animal feelings keep the mind deeply engrossed in the world and its glamour. Lalleshuri compares these feelings with an enormously drunk elephant that in its mad fury tramples under its feet whatever comes its way taking toll of innocent lives without reason. She says only a few, rarely some escape the power of these emotions and they advance onto the path of awakening rest all are trampled down under their impact. The worldly attraction is a strange phenomenon. Though everyone is convinced about the uncertainty of the affairs of the world still all love to be engrossed in it so deeply that they forget its truth permanently till the moment when the angel of death comes from the unknown and the imposing edifice of life so tastefully decorated and pampered is crashed down instantly. The purpose of life is to live it for all its purpose but it demands to be

considerably detached from its temptations and following its truest purpose of seeking the awakening of self that makes it truly purposeful. This life is a rare occasion provided by the Lord for seeking the grace of the lord so as to get freedom from the recurring birth and death and getting back to the source wherefrom we come. The cosmos is the wonderful creation of the Lord and Lord's holy Self is its personification. The ultimate purpose of human life is to get awakened to its real truth and become one with the Supreme Lord. Lalleshuri wants to awaken the erring human being to the same ultimate reality.

73.

The worldly life is a temporary affair, a play directed by the Lord, just to check the credentials of the people who are sent here. Most people take it in earnest and worth living. They are soon taken over by the false temptations of the world and the pleasures of sense such that they forget all truth about it. Since the overpowering lure of the world is very hard to resist and the worldly wise take the false for truth and thereby waste the rarest of the rare opportunity of achieving awakening of self provided to them. Lalleshuri compares this temporary involvement of life with an unbaked earthenware heated up to make cakes by fools little knowing that the earthenware would fall apart thus spoiling the recipe before it is made. It is only the wise, the truest devotees of the Lord who rise to the occasion and work conscientiously for the liberation of their self from the shackles of worldly life. These yogis through adequate meditation and discipline of self take steps fast to achieve their goals. For them the same life that is misused by others turns to be a boon and great blessing of the Lord. Lalleshuri has pinpointed the same truth about this life which can be used both ways; the fools use it for their sense gratification and collection of fake materials and the wise take its advantage for the achievement of choicest goals that take them to the gods and finally merge them with the Supreme.

Lalleshuri is worried about the state of affairs prevailing in this world where the human being generally misuses the opportunity provided to him and involves himself head and heart in the worldly

affairs knowing fairly well the consequences of such an activity. These fools as she calls them go on changing life after life bearing the pains of birth and death, loss and disease, poverty and deprivation. Though they start every life with a pledge not to be reborn but forget it once more till the end comes filled with desperation but the occasion is lost and time lapsed.

74.

The human mind is the sole controller of all human actions. One who has his mind under control so as not to allow his emotions and senses overpower him is a yogi. The desire of the world and demands of body are the impediments in all spiritual development. Great awakened souls have their mind absolutely detached from all interests of body and the world. They rise far above the ordinary human existence with their exclusive attributes of self. Lalleshuri indicates to the same excellence of realized souls who have detached their mind from all body interests. She calls for this essential attribute among all spiritual aspirants in order to gain spiritual excellence. All animal emotions and desire of world lead man astray from its real purpose so getting freedom from these shackles of mind is the key for development. Being away from the worldly desire does not mean to shun away all the interest of the world and be an abstainer (*sanyasi*). One can live an active life and still be a *sanyasi*. To be detached from the temptation of life is one thing and to run away from it is another. Being a householder and still be detached from the lure of worldly life is the attribute of a true yogi. Lalleshuri didn't approve people leaving the world and going to the forest for the attainment of goals. She wanted people to seek spiritual excellence in a busy day to day schedule of a householder, doing everything in the name of Lord so that nothing bad is committed. But she wanted everyone to get awakened to the truth of life right from youth and not wait for an advanced age in the thought that gaining such attributes is an old man's reserve. She abhors this thought warning the youth that an old broken and leaking pot cannot be used for storing ghee.

75.

The awakening of self is a wonderful experience that one experiences on its accomplishment. It is the fulfillment of a great purpose and a state of extreme bliss never experienced before. There is a strange uplift of spirit as the grace of the Lord opens celestial eyes to feast upon His numerous mysteries. Lalleshuri says just as a sheet of mirror when cleaned of the accumulated dust shows a clear picture of everything that's put before it similarly an awakened seeker is immediately cleared of all the dirt and filth of worldly life and he begins to experience the presence of Lord in everything. With the fulfillment of the ultimate purpose of life and freedom from the recurring pain of birth and death it is source of great satisfaction too. The desire for worldly life is finished forever and the blessing of the Lord is experienced in ample measure. The thick film of worldly dust is lifted suddenly and one begins to see the truest vision of the Lord quite clearly as never before. In a strange ecstasy of achievement one looks upon everything around as the representation of the Lord and the individual self reduced to complete insignificance. All duality between the seeker and the sought is finished. A little ray of light becomes the sun after losing its personal individual identity having merged with it. It is a natural phenomenon when the ultimate purpose of anything in nature is fulfilled completely, the decay starts. When the fruit begins to grow the flower fades away. The same is true with the human body. The choicest creation of the Lord, the human body becomes useless when it serves its purpose. It goes back and mingles with the basic elements of the world. The essential purpose of human life is to get liberated from the recurring birth and death and be one with the Supreme. Once its truest purpose is fulfilled it has to dissolve into its basic elements and complete the cycle of nature. Lalleshuri says once she experienced the presence of her Lord within herself all around seemed to be the Lord Himself and her personal identity reduced to nothingness. Lalleshuri was a fully awakened soul. She had acquired this status with great perseverance, exercising control on her emotional and sensual outbursts, detaching herself from the worldly allurements and a thousand other checks. She was purified of all the impurities that bind man to this world and body. Now her mind was

like a mirror devoid of all dust and dirt. The impurities referred to here may be indicative of the three mallas (impurities) Anvamalla, Mayamalla and Karmamala which bind the human beings to this world. With rigorous abnegation of self and other long intensive efforts these impurities are washed off and the seeker becomes eligible for the special grace of the Lord. Lalleshuri says she was further blessed with the presence of the Lord in her loving heart. It suggests clear that she had become one with the Lord when she says that Her Lord was everything and she was nothing. Her individual existence was finished by being one with her Lord. All duality had vanished and there remained nothing unachieved for her. Here the importance of human body is addressed being an authentic vehicle for God realization. It's only the human form that has the capacity to work for reaching the heavens and be one with the lord. Even the gods in heaven envy this attribute of man. Strange are the ways of the Lord. The human being on one hand can stoop so low with his evil deeds so as to receive the worst curses from the lowest of the low and on the other hand he has the capacity to reach the skies as high as the Lord Himself. It is up to him how he makes use of his exclusive dimensions ---- rise to the skies or get drowned into the lowest quagmire of infamy.

76.

One of the masterpieces of Lalla! The brilliant artist has created wonderful pieces of poetry out of the most ordinary situation seen here and there in Kashmir. There lies the greatness of an artist who can create masterworks in the down to earth context. Lotus grows in abundance in various lakes especially Dal Lake in Kashmir. Its stem called '*nadur*' in Kashmiri is a popular vegetable and is cooked for its high taste. The word *na'dur* has also a different but wonderful connotation in Kashmiri --- 'not stable' or 'instable'. Interestingly Lotus stem has long hollow holes inside from one end to other which corresponds to the hollowness of worldly life. Also despite high taste and popularity as a vegetable it lacks sufficient food value and that also contributes to the sense of instability. Lalleshuri uses this sense of '*nadur*' to give a wonderful spiritual lesson.

The boat-women from *Anchar,* a part of Dal Lake are the popular vendors of this vegetable in the streets of Srinagar. Lalleshuri takes clue from her call implying if anybody would like to buy the instability of the world and naturally the response would be two fold. The common people who prefer living life vigorously in spite of its instability would buy it simply as a vegetable to consume while others though very few but wise for certain would refuse to accept this instability of the affairs of world and Lalleshuri says they continued to stress upon people to think right before making any such bargain. The words here also suggest that the wise upon hearing the call got so heavily impressed that they abandoned worldly life for good and retired to forest permanently. Lalleshuri has called people who detach themselves from the instable world exceptionally wise because it is they only who understand the real purpose of life but unfortunately they are very few.

77.

The great master has created yet another masterpiece in using *Praan* and *Rohun* (onion and garlic) having a spicy pungent flavor. These get sweetened upon cooking and have great medicinal qualities. Interestingly the Kashmir Muslims use them widely as a flavourer while Kashmir Hindus avoided them both traditionally considering them impure and not worth using whatsoever. Lalla has used the symbol *Praan* for *Prana,* the essential life force that moves in and out of our body to keep it abreast with the world. In Yoga the three main channels of *Prana Vayu* are the *Ida*, the *pingala* and the *sushumna*. *Ida* relates to the right side of the brain, and the left side of the body, terminating at the left nostril and *pingala* to the left side of the brain and the right side of the body, terminating at the right nostril. In some practices, alternate nostril breathing balances the *Prana Vayu* that flows within the body. *Prana* is breath or vital energy in the body. On subtle levels '*prana*' represents the *pranic* energy responsible for life or life force, and '*ayama*' means control. So *Pranayama* is control of breath. Five types of *prana* are responsible for various *pranic* activities in the body; they are *prana*, *apana*, *vyan*, *udana* and *samana*. Out of these *prana* and *apana* are most

important. *Prana* is upward flowing and *apana* is downward flowing. Practice of *Pranayama* achieves the balance in the activities of these *pranas*, which results in healthy body and mind. One can control the rhythms of *pranic* energy with *pranayama* and achieve healthy body and mind. Lalleshuri is a great exponent of the practice of *Pranayama* for its multifarious yogic benefits especially for achieving perfection in *Kundallini Yoga*. She further stresses upon not purchasing '*nadur*'--- the instability of the world. As already discussed '*nadur*' is the lotus stem in Kashmiri and used widely as a vegetable but Lalla has interpreted the word in its other sense "*na'dur*" meaning unstable and colligated it with the instability of the worldly affairs. Her poetic insight has created a wonderful imagery and delivered a sermon worth giving a deep thought. Life is worth living to its best but one has to be away from its temptation which encourages ignoring its truest purpose of getting awakened to its truth.

78.

Lalla enters into discussion with the noble boatwoman by saying that the instability of world was not worth buying, suggesting that the worldly affairs despite being greatly beguiling were not worth enjoying. Stressing on her stance that the instability of life was not worth a bargain she makes it clear that world and the human existence has some other special purpose to serve besides fulfilling the worldly desire which is the worst impediment in the way of all kinds of spiritual excellence. The human life is the rarest of the rare opportunity provided after passing through numerous life forms for fulfilling its truest purpose of getting awakened to its truth by being one with the Lord and getting freed from the recurring births and deaths. Getting nearer to the Lord is the highest form of joy and fulfillment for man hitherto not experienced whatsoever. And Lalleshuri adds that the boatwoman being enough wise and sharp retorted in the same vein that Praan and Rohan, (the two symbols used for Prana, the life force in man and the soul which is the representing ray of the Lord in this body) were definitely worth buying and asked the people if they would like to purchase! The response would definitely be

positive because Prana is the essential life force worth keeping under control lest it would interact with the outer world and involve actively in the affairs of the world. Pranayama is the essential exercise that keeps prana under limit thus helping the Kundalini Shakti in its upward movement till it reaches the crown of head in order to meet its royal consort Lord Shiva. And the other symbol soul is essentially important being source of life in all the creatures created by the Lord. The soul is in no case different from the absolute Lord being His representative in numerous individuals and wonderful thing about it is despite being present as a separate entity in every bodied creature no duality is created as the Supreme Lord is both omnipresent and omniscient.

79.

Lalla was not comfortable with any form of image worship. Being a fully realized soul, as a matter of fact, there was no need of any such activity for her. All kinds of image worship helps in achieving concentration on way to self realization and once mind is fixed for the purpose the need for all outside help is over as the truest image of the Lord is engraved on the slate of mind. Continued worship of the images of various deities, visiting numerous temples and trying to wash sins year after year in holy waters means simply that the aspirant has not crossed the first stage of his development and his mind continues leading astray because of his continued involvement in the affairs of life. Lalla did not believe in numerous gods and goddesses and the temples and places dedicated to them. She was a Shiva Yogini with a clear concept about the non dual existence of the Universal Lord creditworthy for the creation, preservation and destruction of the universe. She was a perfectly awakened soul in direct communion with the lord hence she recommended a direct approach to the Supreme Shiva without any intermediaries. Stone worship is an age old tradition with people of almost all countries since distant past. The eternal devotion of masses for the stone images of various gods and goddesses in numerous temples and homes too gives the common man great support and satisfaction as visiting a temple and having a darshana of the image there contributes to

the darshana of the Lord himself. It seems impossible for a common man to pray to infinite Lord which is beyond any characteristic. Human beings need a form to worship. In Sanatana Dharma, each individual has the freedom to define the Supreme Being or Brahman in the most convenient way he is comfortable. The most popular form of worshipping Lord Shiva in Hinduism is in the Linga form. It is known as Shivling or Shivalinga. The Linga symbol is an attempt to give form to the formless, referred as Supreme Being or Brahman in Hindu religion. When a Linga is installed on a Yoni, it represents the union of Shiva and Shakti the beginning of creation. Many of the incarnations of Lord Vishnu is known to have worshipped the Shivlinga including Lord Ram, Parashuram and Krishna. When the mind is clear and without prejudices, we realize that the Linga form of Shiva is the most innocent form of Brahman that our ancestors had realized. It is pure and they got it from pure nature. Many of the forms that we worship today are the reflections of our mind, which is corrupted by ego, society and education.

80.

Before her elevated spiritual status gained recognition among the masses Lalla had to face lots of unwelcome comments of people. Her roaming about openly in her mental ecstasy did not go well with them and some of them treated her badly. They made fun of her and even abused her publically but she bore it all patiently. She forgave them for their innocence as she was confident about her way of life. She says she was told that she would be abused for her wayward behavior, for roaming about aimlessly especially being a woman but she resisted and it helped her ultimately when their doubts about her were removed and she was popularly accepted as a wandering but elevated mystic capable to show them the way of piety and brotherhood. Her popularity can be judged by the way her extempore sayings (vaakhs) were welcomed with a tremendous applause and preserved safely in their memory and carried forward safely from generation to generation. That was not the end. She had to suffer lots of further travails in order to get awakened to the truth of life as the path she had chosen was full of deep fissures and

high steep mountain rocks as she calls it. She says she had to wash herself in the chilled waters of winter and face the toughest heat of summer but she withstood and was ultimately crowned with success both in the heavenly corridors and among the people of the world. In order to express emphatically Lalleshuri has used lots of most suitable metaphors and these wonderful expressions rank her poetry especially as the finest ever composed in this language. Here too the expressions in third line do not denote her real washing or exposure to heat but are indicative of her tough saadna that she had to undertake to achieve her goals.

81.

The Supreme Lord is the sole creator of this universe. He keeps a close watch and ward of everything such that nothing escapes His vigilance. He has given animation to each living being and interestingly His unseen presence is felt everywhere though he prefers to be behind the scene. Lalleshuri calls this unseen presence the soundless ringing of a bell, the 'anahat nada' that rings everywhere but prefers its sound unheard. This wonderful presence of the Lord is the deepest ever mystery that remains ever unsolved and beyond the reach of common man. In spite of His omnipresence the Lord prefers to be out of sight and the erring man takes advantage and goes on living life after life unsuspectingly passing unendingly through the rigors of birth and death. Lots of signals are conveyed to him from time to time but he is unable to experience Lord in his self or free himself from the vicious circle of transmigration. Lalleshuri in her unique style tries to awaken man from his slumber and awaken him to the ultimate truth of the Lord. She invokes Divine as Transcendence, as the ruler of the universe, as the sole inspiration behind the apparent world, as the deep sound of the universe which is felt by everyone but heard by none, a silence that opens millions of sacred words, an infinite divine representation that is immeasurable but not unfathomable.

Millions of precious lives are wasted in the unreasonable intoxications of worldly desire and thus the wheel of birth and death

continues unendingly. Only a few, just a negligible number rise to the occasion and get liberated from the pains of life once for all. The Lord certainly eludes His presence to the commoner but keeps His vigilance always alive. Whenever anybody proves capable for the higher life the Lord does not waste even a minute in extending His helping hand to the aspiring devotee. His presence doesn't elude him this time because He is always there ready to help and present Himself face to face whenever He is required.

82.

Lalla identifies and eulogizes the wide-ranging function of a woman in human society right from the most sacred and exceptional role of a mother above all human relations. As a mother she is a personification of sacrifice and service solely creditworthy for the creation of life and sustaining it. Then as a wife she performs a very special role as a dedicated life partner to man. And last not the least she becomes the ghost of death (maya-roop) responsible for all painful death. Incidentally death is treated as female and Lalleshuri takes a wonderful cue out of it. On one side she lauds the role of a woman as very special and varied in the society of men and on the other makes her responsible for the end of life. All great people of the world praise the role of a woman in the society of man. She has been given a very high status in Hindu mythology. Shiva is incomplete without His royal consort Parvati (Shakti) and it is said without Shakti He is shava (dead body) not Shiva. No divine worship is complete without the active participation of a woman. The life of a man is always incomplete without a woman who is the lone partaker of all his joys and sorrows. Though the modern advanced life has put her in great peril she continues to govern the interests of man wherever she is. Lalleshuri can be easily understood as the personification of divine woman power who struggled hard to get recognized in the male dominated society as a great yogini capable to harness and channelize the erring human being towards awakening not only of her time but of the numerous generations that followed.

83.

Lalleshuri explains here a great truth of life. All mothers suffer severe birth pangs while delivering their children. And the greatest tragedy of this life is that people come back through the same gateway repeating unendingly the same suffering to their mothers. This scenario goes on repeating numerous times as the result of the unfinished purpose of our lives. This unending process does not end as the cycle of birth and death does not come to any end. We continue changing different forms of life unendingly as a consequence of our karma though we get the human form quite rarely that also with a purpose. The worst of the circumstance is that we lose this rarest of the rare opportunity one after another by getting involved in the affairs of this instable life. All this happens in our full awareness because the temptation of life is so hard that we go on living life after life and never follow its truest purpose of gaining access to the Lord or work for the realization of our self for getting freedom from the unending cycle of birth and death. Lalleshuri is concerned about the situation and wants to awaken us to the truest purpose of life. She reminds us time and again to take immediate steps for achieving freedom from this unending cycle of rebirth without any further wastage of opportunities provided to us with this human form. Human form is the only opportunity among the other numerous life forms that can be used for this purpose which brings us nearer to the choicest glory of the Lord. The graceful Lord is always there to lend us a helping hand whenever we make ourselves capable for that. The basic condition that needs to be fulfilled is to get considerably detached from the temptations of worldly life and the demands of body. Once considerable advancement is achieved in this field things become very easy as there is an automatic uplift of spirit and the grace of the Lord comes handy. A wonderful feeling of joy and contentment is experienced as never felt before. With further progress we become eligible to further grace of the Lord till the stage is reached which heralds the end of duality between the seeker and the sought. A little drop of water meets the ocean, gets merged with its vastness by losing his personal identity. This is the end of all pains and troubles of the world and a feeling of a great ecstasy because the truest purpose of life is fulfilled once for all.

84.

Supreme Shiva is the creator of whole universe. The Lord prefers to be hidden from the view of the ordinary humans though his presence is felt everywhere in the animate and inanimate. Once man makes himself eligible for the Lord's grace he can see Him face to face whenever temporary barriers between him and his Lord are lifted. Lalleshuri calls this universe a stage set by the Lord where He Himself plays the role of all characters being present actively in all His creation. This is a grand play staged by him alone, shared by none else and still making it a supreme success. Now Lalleshuri wants to awaken man to the truest purpose of his life. She wants him to experience the varied secrets of this universe and its creator by proceeding nearer to his grace. She wants him to undergo the pains of seeking Lord once for all and experience the supreme state of joy and satisfaction. The common man ignores the truth of his life and loses the opportunity provided to him by giving him the human form after changing numerous other forms. He goes on grinding himself in the wheel of birth and death unendingly life after life suffering great pain and anguish. The Lord facilitates him in his advancement but only after he makes himself capable for that. Once the aspirant distances himself from the desire of the world, clears his mind of anger, hatred and pride and gets freed from the pleasures of sense he becomes capable for the blessings of the Lord. All this done he finds the hands of the Lord open to lift him up and the doors of the realization of self open clear for him. The way to seek the grace of Lord is truly hard but exhilarating but unfortunately man does not come up to the standards required for his advancement and continues changing life after life without realizing his self which is truly the abode of the Lord.

(II) The Essential Purpose of Life

Lalla brings home to man through her wonderful orations that life is a rare opportunity provided to work for the awakening of self and realization of the divine in one's own being besides attaining freedom from the cycle of birth and death. We get human form after changing numerous other forms to struggle for our liberation. For a vigilant seeker all roads towards enlightenment are open and it is only the will and determination that takes him to his goal. The presence of the Lord can be visualized in all living and non living things so there is no dearth of resource. Excessive attachment in worldly affairs is an absurd business as everything around here is transitory and ephemeral as such each moment is to be spent for its real purpose -- pursuit of the awakening of self and liberation from the unending cycle of birth and death. The ceaseless attachment with the worldly affairs is a major hurdle that confines man to the futile pursuit of possessions --- family, children, wealth and the like. Almost everyone goes on ignoring the essential purpose of existence knowing precisely that these things cannot last beyond present life which has to see an end very soon. Though there's no dearth of indications that awakens man to the truth but strangely the erring man does not heed to anything like that till he meets his end in the form of a horrible death leaving behind all whatever he has collected in his life. In spite of the hard reality that numerous people go on facing life after life there are very few, quite a negligible few who succeed in meeting the truest expectation of their lives by getting awakened to the absolute truth and being one with the Lord. The life and works of Lalleshuri is an open book that was truly read and digested by almost all sensible people of her time and millions after her celestial flight. Her wonderful orations are the best literary and spiritual

masterpieces that we have inherited from our forefathers having traveled many centuries through memory lane from generation to generation in their original form with negligible distortion. It's only the sanctity of and the devotion for these masterpieces of knowledge and learning that has carried them through lots of upheavals and chaos that the people of Kashmir faced all these centuries.

85.

The man is amply aware that he has ultimately to take leave of this mundane world for some unknown destination. All his worldly possessions, wealth and riches, power and pelf, family and children, whatever he has collected all his life and loved passionately cannot accompany him because he'll have to go alone. In spite of this naked truth he continues enjoying life so passionately as if he has to live here forever and never die. How can man ignore the biggest truth of life without giving a serious thought to it! One has to keep in mind this truth while serving the oddities and try to understand the reality behind this whole drama that's called life. The biggest question that we face in life is to know its real truth and purpose. Unless we know the purpose of life we fail to achieve its essential purpose. Lalla comments on this fact and lashes man for his inability to understand the reality despite numerous signals he gets about the instability of the worldly glamour. She has made up a beautiful allegory to express the strange obsession of man living here. The erring human beings enjoying life are like dancers under the influence of some drink who go on dancing comfortably overhead a deep shallow but covered pit such that there seems no danger of falling into it. It being in the knowledge of all that they would eventually break the thatched roof and fall into it they continue dancing gleefully obviously under the influence of an intoxicant. The same is true with man who goes on enjoying the glamour of life and collecting materials as if he has to live here forever and the riddle remains unanswered with every sensible being that ultimately rises to the occasion, raises his voice and makes sincere efforts in the right direction. Lalleshuri is equally surprised how people enjoy living and collecting materials and possessions knowing full

well the eminent end of this life. She's also astonished how people relish food and drink knowing surely well that death would knock at their door any time and drag them instantly onto some unknown destination without any clue. They won't be able to take along any of their well-wishers, relatives or whosoever they loved passionately or cared for all their lives.

86.

Lalla pinpoints some essential values for higher life. One who aspires for spiritual advancement has to make big changes in his temperament and worldly aspirations. In the first instance he has to learn to be composed and calm in the face of strongest provocation of human emotion and rid himself of the unnecessary attachment to and sympathy for the worldly sufferings which are mostly the result of past Karma. Lalleshuri has beautifully compared this purposeful change in man to drying up of moisture in some wild Kashmir herbs (vopal haakh te hand) also used as cooked vegetables especially on sacred occasions. And the strange thing about it is that the veggie cannot be used fresh but has to be dried up in sun before it is cooked. Similarly the anger and other emotions essentially present in man though in varied degrees have to be subdued before one expects any spiritual advancement. Though the sap in all fresh vegetables is an important essence and it seems unnatural drying it up before putting it to use but here it is necessary to rid it of a particular ingredient that may be injurious to health. The same is true in man. He cannot expect any advancement in spirituality in the presence of anger and other emotional outbursts that are natural to a human being. The worldly desires and sensual pleasures have to be made ineffective by controlling them strictly. One can reach a higher stage of realization only when one is able to display extreme patience in controlling these baser elements of human life like drinking the most deadly poison boldly. There is no harm in displaying a worthwhile outer aspect in life but it should not give rise to any kind of greed or attachment for the worldly pleasures. The more detached one remains from the worldly activities the more nearer one feels to the Lord. Lalleshuri says

one should be able to take a deep dive in the egoless and selfless clean waters of the ocean of divinity and reach higher stages of realization. The ordinary man continues to be slave to the baser elements of human behaviour all his life and many more lives that are provided to him and cannot come out of this dangerous web and the result is that he goes on missing the essential purpose of his life one after another thus becoming the victim of the pangs of the unending process of birth and death without having any occasion to be nearer to the absolute truth of the universe --- universal Lord, the Supreme Shiva.

87.

Lalla remembers well her past lives that she lived in various different forms saying that she drank water of numerous rivers at various different places where she lived. Besides the present human form she lived in various other creatures including the lowest of the low where she ate the flesh and bones of dead animals including human flesh and bones. She kept simply busy eating, excreting and reproducing in all the other forms that she lived quite ignorant about the purpose of all such lives. Now in the human form as an awakened soul she looks into her past in amazement and equally amazed at the other people around her who continue being ignorant about the real purpose of their life. She wants to awaken man to the truth of his being, how far he has travelled through numerous life forms and reached the present human form. She is shocked to see man relishing the glamour of life knowing well its instability. The comparison of the attachment of the world with the cool water of the river Sindu in Kashmir with its beautiful surroundings and crystal clear water which captivates the onlooker deeply is equally apt in this context. Now in the so-called inebriation the man loses his sense of discrimination and indulges into all selfish activities including the worst exploitation of man for his personal worldly benefit little remembering his fate of impending death and the truth about life and its deepest secrets. Lalleshuri in her emotional outburst attributes the situation all to her own self saying it's far from her imagination that had happened to her that in spite of her exalted spiritual position she too is indulged into

the activities worthy of an ordinary human deeply entangled in the murky affairs of the world. The purpose of attributing the whole hog on herself is to give the situation a real truthful image. Lalleshuri was a great artist besides a mystic of highest order. She was following a mission of bringing home to the erring man his truest duty towards his self and his lord. She did not only succeed in her mission but succeeded in making her teachings a guideline for all generations to come. Strangely her golden words carried such a force along that they travelled many generations through memory lane without any obvious distortion whatsoever. She was especially worried about the fate of common people who had no scope of any deliverance from the pains of the recurring cycle of birth and death and coming closer to the Lord which's the ultimate goal of all living beings. Her sayings have been doing a great job in changing the attitude of people towards a worthwhile life full of sanctity and ideas that help them go ahead in their search in divinity. The crux of her sayings is that one should not waste his precious life being glued to the false worldly glamour only but strive to get freed from the eternal pain of birth and death and get closer to the Lord by ultimately getting one with Him. Once the realization comes there is a big revolution in our life which is the ultimate aim of this life.

88.

Lalla defines the life of an ordinary man ironically attributing it to her personal inability to act worthwhile for her awakening and liberation of self saying that she came into this world through the right path i.e. with a definite mission of attaining personal awakening and divine consciousness but unfortunately she didn't follow the right path and involved herself as usual in the false worldly affairs so in the middle of her journey of life the day waned and she lost her way. Now on getting awakened to the real purpose of her life she in order to get across the ocean of existence began looking for some money in her pocket to pay for the ferry but not finding even a single penny worthy to be paid to the ferry-man she is extremely disappointed as it was not the ordinary money that would help. She actually needed some money earned upon

some worthwhile activity in the divine path that would ferry her across and having none she had to get stranded sorrowfully. Here the oft used proposition 'to get across the ocean of existence' is worth attention. It does not indicate to the normal end of life but a successful life-term when the essential purpose of this transitory existence is fulfilled. This is the much sought after desire of a devotee to get awakened to the truth of the Lord in one life only to be ultimately one with Him. This can in other words be called the success of one's life term quite different from the ordinary death of an ordinary person. The figure of the ferryman suggests the myth of the soul's perilous journey across the river Vaitarni after death. Hindu mythology equipped the soul with a coin for the ferryman, to ease the discomforts of transit but the coin which Lalla tries to search out is something different. It is the coin earned in life doing fair deeds for the benefit of man and other creation of the Lord.

The human life is a rare opportunity provided to him after changing numerous body forms only with the purpose that he may rise to the occasion and work for his liberation from the recurring wheel of birth and death but unfortunately man gets intoxicated heavily again and again with the affairs of the world such that he forgets its real purpose life after life and gets involved further in evil karmas such that the web of his transitory lives goes on widening and the chance of getting liberated weaker. Though there is no dearth of divine indications that warn about the instability of this life besides scores of gods' men working overtime for the awakening of the erring man but the glamour of the world is so captivating that almost all follow the world vigorously thus distancing from the grace of the Lord day after day till the end is reached.

89.

The whole universe is the logical manifestation of the Lord or the Lord Shiva personified. This concept of the Lord is 'shunya' the so called void that makes the Lord and the universe an all-embracing single entity with none else to share His divine grace. It is like zero which suggests nothingness but is used in all mathematical calculations. Hence shunya does not denote emptiness but fullness of purpose. All realized souls

who become one with the Lord become an inherent part of this single whole. It is the successful culmination of all their desires and aspirations and the total fulfillment of the purpose of their life. Lalleshuri was a fully realized soul who became one with the universal Lord. But she had come back to this life with a purpose of awakening the erring man about his failings in life. As such she cautions the seeker to traverse the so-called plains of shunya (a metaphorical representation of divine influence) carefully as there are lots of big ditches and fissures ready to gulp instantly indicating the deviations in the form of the worldly attractions that a seeker has to overcome on way to the eternal truth that lies beyond. Getting lured by the attractions and the glamour of life is the truest test for a devotee. One who comes out clean of these hard trials can be compared with the gold that has come out absolutely pure after lots of trials and tests. It also suggests that no exalted stage of divine excellence can be considered the safest resort for a devotee as the dangers of falling back into the worldly attractions or the pleasures of sense always exist. The seeker has to manage avoiding these digressions, the task is really hard to undertake but with determination and devotion things go easy. This is a stage of great achievement and the ultimate fulfillment of all purpose where the exalted soul is freed for all times from cycle of birth and death because the ultimate purpose of life is fulfilled for him. Lalleshuri has something more to say here about the risks that are involved at every stage of fulfillment. She cautions man to be vigilant at all stages of development because there's always a serious danger of falling back if one errs as the human nature is always susceptible to getting lured by the temptations of the world and the animal sensual pleasures. Once the seeker achieves his goals it becomes difficult for him to concentrate on the grace of the Lord as everything around is simply Shiva, the ultimate truth --- so again caution is the key-word.

90.

(90 and 91 are companion poems)

Lalleshuri advises the seeker to take extreme caution and concentrate on his devotion avoiding all distractions of thought in his

path to awakening. She compares the process beautifully to the working of a goldsmith, who with his knack and presence of mind succeeds in extracting pure gold out of various impurities. He cannot but be extremely cautious in dealing with the affair otherwise some part of the gold is liable to go waste or lost. The efficient goldsmith does not err and succeeds in extracting the right amount of gold from the dross that is mixed with it. The comparison is quite appropriate and can be understood by looking at the working of both the processes. Lalleshuri refers allegorically to the goldsmith collecting pure gold in the form of a thin wire. She advises the seeker to be continuously in line with his deep devotion as the goldsmith continues without fail directing the air current of the bellows in his furnace directly into the dross to disintegrate it clear from the pure gold. She says that his intense love for his Lord would serve as an efficient catalyst to separate the pure gold out of the impurities. The goldsmith uses his sharp intellect and presence of mind for his maximum advantage and in the same manner the seeker in the path of divinity can achieve his goal fast if he uses the skills of his patience, sacrifice and devotion in ample measure in the proper direction. Any kind of mismanagement and lack of skill can do a great harm in both cases. The allegorical description is the example of supreme poetic genius in its exactness of comparison and vivid description.

This composition, to me, is the finest example of high class poetic skill with very fine metaphoric presentation of a comparison between a seeker performing his exercise of breath control (*Pranayama*) for the purity of his/her inner self with that of a goldsmith trying to extract the purest form of gold from the impurities it's usually mixed with.

Note: -- Lalleshuri has demonstrated her poetic skill by skillfully making use of some traditional tools used by old Kashmir goldsmiths in the manual extraction of pure gold out of the dross.

'thaej' -- a small container for the impure gold put in the goldsmith's furnace for heating up.

'wavath' -- a chemical catalyst used by the goldsmith to extract pure gold.

'Yiran' -- a big iron block (anvil) on which iron or gold was beaten manually to shape with an iron hammer (*dokur*).

91.

In continuation with the metaphor of the gold-smith and his gold, Lalleshuri explains how under the guidance of an able master (*Guru*) a seeker can proceed on the road to his spiritual achievement. The gold is the measure of his success and the master goldsmith his teacher. He'll be prescribed certain plan for practice (*saadhna*) for 24 days and put to test on 25th day and if found up to mark he'll be certified for further guidance. On 26th day he'll be called to the general council of disciples and asked to give them his experiences and on its suitable completion he'll himself be able to imagine his elevated status of development. This measure for completion of a particular course prescribed by a teacher is for very conscious and dedicated seekers. It also depends on the dedication of the devotee and the efficiency of his master how the development is judged. Guru is always the image of the Lord rather the Lord himself. He can prescribe the course of action for his disciple according to his capacity but the occasional test is necessary to gauge his progress. Since Lalleshuri was a realized soul who had taken birth for the completion of a particular mission and naturally such a development was very simple for her. She was already prepared for her spiritual excellence so her master could prescribe even the shortest course for her. But for an ordinary seeker there are lots of tests to be passed through. Some basic requirements are essentially to be fulfilled before any success in this field is expected. One has gradually to distance himself from the lure of the world and generate enough devotion for the lord and his creation because all kinds of worldly desire and the pleasures of the sense are the worst enemies for any spiritual development. Lalleshuri has preached in almost all her sayings the same principle of being detached from the worldly affairs and seeking ways and means to achieve the truest goal of life viz. going nearer to the Lord and getting farther from the world. She says those who take some sincere steps towards this purpose do get a big boost from the Lord as the Lord keeps a strict vigil on all activities of all individuals and does never let down His sincere devotees. It's always the seeker who has to take the proper initiative and the Lord is always there to lift him up as per his capacity. Here one has to learn differentiating between the true devotion and love of Lord and that done for making a

show of things for some cheap popularity. The Lord rewards only the truest sincerity and love of his devotee and none of his pseudo actions merely for worldly gains.

92.

Human mind is like a swift horse that can travel millions of miles (one yojna is equal to about five miles) in the fraction of a second besides enormous feats of endurance but these capacities are dangerous and are essentially to be put under control. Only the bridle of wisdom can curb its dangerous movement and speed otherwise it can break the 'wheels of breath's chariot' by which Lalla means prana and apaana, the two parallel corridors of breath through which breath passes along the spinal cord in human body. In yoga a necessary coordination has to be maintained between the two by the practice of pranayama. A haphazard movement of breath inside body keeps one absorbed in the affairs of world delaying for all times its essential purpose. Moreover, mind, if directed in a particular systematic direction can work wonders. Thought is the controller of all activities whatsoever a human being indulges into. Lalleshuri claims to have the capacity of moving at a lightning speed around the cosmos at her will and says further that all human beings can achieve this faculty with a proper control of their thought which is the fastest medium of travel. To control one's mind is an excruciating process because the ordinary man has his mind shifting to numerous locations without notice and with highest speed. To obtain the concentration of thought on a single point for some time or longer is not easy. This is the first step of Yoga and the first requirement in any spiritual advancement. The impediment in the concentration of mind is chiefly the involvement in worldly affairs which keeps the mind shifting from place to place. With a substantial detachment from the active life the thought is centered at a given location which helps a seeker develop spiritually. With the control of breath or Pranayama under the guidance of a capable teacher Praan and Apaan can be directed in a systematic way and with good practice (saadhna) many miraculous developments can be achieved. The practice of breath is recommended by masters as a first lesson of Yoga and with

concentration and dedication many goals are reached under the proper care of a teacher. The spiritual travels across various locations in the space as indicated by Lalleshuri here may not be actual travels but some spiritual uplifts that a seeker experiences on way to enlightenment. The movement of thought into certain guided directions inside the mind can be taken as travels across various locations as the whole universe is under the active influence of the Lord and the special grace of the Lord for a devotee may be motivator for such a spiritual movement.

93.

There's no end to the birth and death of numerous creatures in this world which has continued since time immemorial and will continue in future too. Among all the creatures the human being is truly special for the exclusive attributes provided to him. The Lord has blessed him with special features with a purpose such that he works ultimately for his freedom from the recurring cycle of birth and death and be one with the supreme Lord. This is the ultimate purpose of life in this world and the Lord the creator and destroyer of this universe has specially created the whole cosmic play for this purpose. It is after changing numerous body forms that the human form is bestowed with this purpose. Unfortunately this essential purpose is lost when most of the people indulge excessively in the affairs of the world forgetting totally its truest purpose till the end comes and one faces the misery of death. Again the same is repeated with one more opportunity provided and thus the cycle goes on unendingly. The erring man goes on repeating the same negligence again and again adding more and more to the loads of his Karma. Lalleshuri indicates to the same inability of man achieving this purpose and castigates him for his negligence. She says it's the same people who lived in the past and would repeat their existence in the future too because they fail in their essential purpose again and again and are sent back repeatedly. Thus there is no end to this cycle of birth and death. This fact equates equally to the rising and setting of Sun which has been nourishing all existence unendingly and without fail. This coming and going endlessly seems to be obviously of no practical purpose except the

great display of the Lord's big play or Maya and the human being an important element of this whole drama of life. The human life is the only opportunity provided to man to work for his emancipation besides his ultimate deliverance from this recurring birth and death but the opportunity is misused and hence lost thus to repeat his successive births and deaths. Lalleshuri wants to awaken man to the real purpose of life instead of wasting this rare opportunity.

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94 -- 95.

(94 & 95 are companion poems so a common comment follows)

In a sudden outburst of extreme love and devotion Lalleshuri explains in a very beautiful manner the various services that should be offered to the Lord that suit His holy person. The whole depiction is so enchanting that one likes to absorb it wholly in one's heart. In Vaakh 94 she poses some questions and in 95 answers them as to make her point more effective and beautiful. Lalleshuri was an artist par excellence. Besides a fully realized holy soul she was an unparalleled artist who could easily paint pictures in words with such elegance that surprises everyone. Who's the florist capable to collect flowers for the Lord is the first question? And the answer is equally appropriate --- it's only the clean mind free from the worldly desire and fully under control that's capable to do the job. In reply to the other question she says -- there can be none else than the pure devotion that's capable to act as the flower girl who would make suitable flower garlands for the Lord. In reply to the next question, which particular flowers should be offered to the Lord she prefers only the flowers of deep faith? Now the water that can be used for the formal bath of the Lord is not any ordinary water but the nectar (amrita) that flows from the crown of the head of a fully realized soul and encompasses his full person. This water is not ordinary but that which oozes out of the divine communion of Lord Shiva with His royal consort Maa Shakti upon the crown of the head of a devotee who with his hard practice is successful in taking his Kundallini-Shakti to its ultimate goal. Such a great soul has become one with the Lord and is as such full of the grace of the Lord. Now the last question, what sacred Mantra can be

recited to awaken the Lord queries to the ways and means to be used for winning the exclusive grace of the Lord is answered in a wonderful manner. Complete concentration of mind on the greatness of the Lord cannot be achieved without strenuous practice, full detachment from the affairs of the world and the pleasures of the sense. It's this silence of an advanced yogi that is capable to awaken the Lord from His deep slumber. For an ordinary person the Lord is always benumbed till he achieves some advanced stage of spiritual development and unless he becomes capable of the grace of the Lord the Lord cannot be awakened for him.

96.

Lalla reasons out the damage caused by fiery human instincts and senses in achieving the goals in personal awakening. Five human instincts -- anger, envy, greed, attachment and ego, five senses --- seeing, hearing, smelling, taste and touch along with the organs of sense are the main hurdles in the path of spiritual development. These instincts especially helped by five sense organs controlled by mind as their master are individually responsible for keeping away man from the real path of existence. The animal instincts keep him busy in body pleasures and the collection of material benefits. Five sense organs keep him busily involved in the pleasures of the world and keep him glued to the world. The great advanced souls have all these senses and instincts in control and it is because of this capacity that they enjoy the grace of the Lord. One should try to imagine the condition of a person who is not at all slave to any of his instincts. He has full control on anger, greed and above all ego. He naturally gets detached from the lure of the world. There are some great souls who have their five senses too in control. They cannot differentiate between tastes, for them sweet and sour is the same; they do not get attracted to any kind of human beauty as their eyes are indifferent to any kind of beauty except the beauty of their Lord. Lalleshuri says these powerful human attributes pull on the thought in different directions thus stopping all opportunities of thinking worthwhile. She says -- had these instincts and senses and their

respective organs in the body along with their master 'the mind' joined together in good faith, to pull on the boat of this existence, why should all the eleven pulling on together have lost the cow, i.e. the essential spirit of the body. "Eleven people desperately looking for a lost cow' is a very popular Kashmir proverb and Lalleshuri has used it appropriately in case of a desperate search of eleven human capacities for the search of their lost grace of the Lord. All human consciousness is stopped in the first instance by these five instincts followed by the senses and the mind. Once the seeker is able to keep them under control which is essentially a difficult achievement a fast spiritual development follows. As such, a man capable of attaining the highest attributes of awakening in his lifetime becomes captive of these negative elements produced by none other than his own sense organs and the mind losing the essential occasion of crossing the ocean of ignorance and achieving salvation.

I also quote *Ranjit Hoskote* in this connection --- "The 'five' are the '*pancha-maha-bhutas*'. The ten are the principal and secondary vital breaths coursing within the body, in the Yogic system. The 'eleven' are the *jnanendria*, the five organs of sense perception, and the *karmendriya*, the five organs of action, taken together with *manas*, the governing faculty of intelligence."

97.

The truest devotion of the Lord is such a bright light which shows ways to all the hidden aspects of the realization of self and the grace of the Lord. In order to achieve such selfless devotion one has to forget all personal interests and give the love of God the highest priorities. Once heart is filled with the true devotion of Lord the mind becomes a storehouse of love for all living and non living without any discrimination. The deeper the love of Lord the sooner the goals are achieved. There are people who are soaked permanently in the love of their Lord so much so that their mind cannot accommodate anything except it and the Lord is always with them at their disposal ready to serve them. Lalleshuri says further that no pilgrimage is as sacred as the place where a sincere devotee of the Lord converses with Him in his ecstasy of devotion. Truly

all places are created by the creator as the best spots for finding Him. There is no place exclusive except one where a devotee is sitting in deep meditation and absorbed in His deep thought and this is really the best pilgrimage spot for him. To such a devotee of the Lord His presence is felt everywhere and all places become the pilgrimage spots where he can converse with Him. Thus the devotion of the Lord proves to be his choicest friend and associate capable to be his best benefactor and pathfinder in all adversities. Now the fear of God becomes his best guide and associate as in His presence nothing is likely to go amiss and everything is sure to be performed according to the best moral standards. One who is the best friend of God is naturally possessor of highest moral character because he feels the presence of his Lord everywhere while doing everything. How can he afford to commit wrong in the presence of the Lord! As such nothing wrong is done and the fear of the Lord becomes his best companion. Thus Lalleshuri says that the highest pleasure in the world is the fear of the Lord which keeps him always on the right path. So she counsels always to be in the dread of the Lord which proves to be the highest delight unequalled by any worldly pleasures.

The burning problem of the present world is the presence of hatred between groups and individuals, nations and communities which generates terror and war. The true love of God generates true love between His people which is the end of all strife. How and when this object can be achieved is a big question.

98.

The grace of the Lord is a strange display of His bounty. Each one is honored according to his worth and capacity. Some devotees of the Lord achieve the ultimate realization of self instantly and such is the depth of their devotion that they're virtually invited from above to accept the divine grace. Such a generosity is not out of any sweet will of the Lord but for truly deserving and strangely enough they do not desire. They come to this world with such a clean slate of conscience and the deepest love for the Lord that they need no asking for or struggling for His grace. They

are blessed instantly with the choicest grace which they deserve. Lalleshuri says there are some others, some exclusive devotees of the Lord who enjoy the God's grace to such an extent that they swig the whole nectar in a single gulp. It suggests the rarest of the rare example of complete merger with the universal Lord. Being one with Him is the complete absence of duality between the seeker and the Lord and such instances of high deliverance of grace are great benefactors of mankind. It is these souls who gain the love and devotion of the masses and become their benefactors for all times to come without discrimination. They belong to everyone equally and the places they visit or converse with people become the pilgrimage spots for all times to come.

The other instance is of the worldly wise who get engrossed in the affairs so intensely that they never look back and go on pursuing worldly wealth and collecting materials as if they have to be here permanently. Finally he understands the truth when he nears his end and tries to look back but the time is lost and occasion missed. So he passes away to face the divine justice and accept his merit. Then there's another instance of a *Saadak* who reaches the height of his realization and grace of the almighty through his personal virtues but has a sudden fall from the height of his development as the consequence of some gross fault committed by him. The main reason for such a sharp downfall is usually for becoming victim to a worldly desire which's always very dangerous. It is said no stage in spiritual development is safe for a devotee to be carefree. Though lots of realized devotees go far ahead of any such lure of the world but still caution is the word. The masters always warn their followers to be extremely cautious at all stages of development because the desire for a worldly pleasure can harm anyone at any stage. Lalleshuri compares such an event of downfall to the loss of a farmer's full farm produce by a sudden attack of a mass of locusts who eat up his whole season's travail in a single go and leave him fully impoverished.

99.

Lalla gives an essential lesson to the seeker --- avoiding excesses in eating habits as there is no point in relishing tasty foods in excess. Going

without foods too is inadvisable as it'll make one swellheaded. Eating is essential to sustain life but over-eating is disastrous. Lalleshuri stresses upon moderation in eating habits and stresses upon the celestial seekers especially to stick to moderation in eating and says it can surely open gates of entry into the kingdom of heaven. The main purpose here is to remind the god men who arrange for big sumptuous eating parties in the name of religion just to make their presence felt among people. Lalleshuri is against all such activities which some so called god men arrange for their personal popularity. And the same is true of adhering to frequent fasts on sacred occasions or otherwise too just to please gods. She does not approve any such restriction in food habits because as per her philosophy man has necessarily to maintain his or her body to sustain the rigors of Saadhna but there is no need to overeat or put oneself to unnecessary fasts with a belief to attain certain spiritual goals. Overindulgence in eating is equally harmful as going continuously on fast. The purpose of eating should not be developing unlimited tastes for various foods but just to keep the body and soul together. Here Lalleshuri refutes the claim of some god men who recommend continuous fasting and other physical torture for attaining spiritual advancement. Lalleshuri doesn't approve any kind of rituals and ceremonies that recommend serving sumptuous foods and drinks to people on sacred occasions as well as fasting intermittently in order to propitiate some particular gods. This is especially true with some present day god men who live a luxurious life in the name of religion, collect lots of money and materials move in big luxury cars and flights from place to place with a train of their followers. They arrange for huge congregations of devotees in various cities especially with a purpose of gaining more and more popularity than serving any spiritual cause. Instead of having the real purpose of life fulfilled they prompt the people to get attached more and more to the lure of life than gain anything substantial for their spiritual advancement. Such people do a great disservice to the cause of religion and spirituality.

100.

Lalla highlights the elevated position of those who get liberated for ever from the shackles of this transitory life and the recurring wheel

of birth and death. "Tsedaananda Jnaanaprakaasha" (compact of the bliss of pure consciousness and light of knowledge absolute) is a state of highest spiritual achievement which is achieved by very few people upon their special devotion and blessings from the Lord. Such devotees deserve this special promotion having achieved almost total realization in their previous life and are sent mostly with a mission and for enjoying the exclusive attributes of divinity as desired by them or conferred upon them by the Lord. They get awakened to the truth of this life and ultimately take due advantage of the opportunity provided to them in this life and work further for their emancipation. They succeed and become 'Jeevan-Mukht' --- an exclusive achievement when a devotee is freed from the shackles of birth and death while retaining the same body form. They enjoy the bliss of the supreme consciousness of their self while living an ordinary life. Such advanced souls have the advantage of foreseeing and making a future for themselves as they desire. Some of them prefer to retain the same body for all times to come and become deathless. The recurring phenomenon of birth and death is a pain that's to be borne by every individual who ignores the truest call of nature and remains glued to the lure of the world life after life. Lalleshuri says that such people live their lives one after another with renewed strength only to repent at the end of each life. With each life they add to the karma-bandana to be resolved subsequently by hundreds of knots that bind them more strongly to this world never to be opened. They do not heed to the recurrent signals which they get continually about the instability of this life and at the end of each life they repent at leisure when they're compelled to leave everything behind, wealth and riches, power and pelf, family and possessions. It's said that every human being takes a pledge in his mother's womb not to be born again and work vigorously to escape for ever from the pain of birth and death but forgets necessarily the vow .

101.

Lalla advises the seeker in simple language that the Lord is to be sought in one's own self not anywhere else. Human life is an exclusive gift

by the Lord with lots of exclusive merits. One should try to understand that the heart of a devout devotee is the truest abode of the Lord. One can experience vividly the presence of the Lord in the recesses of one's own heart provided one fulfills the essential prerequisites for it. The essential purpose of this life is to gain the accessibility to the Lord by developing His truest love and devotion. I quote Ranjit Hoskote "Urging us not to reject the body, she describes it as sva'roop, the Self's own form, an opportunity to take bodied human existence seriously as an experiment in perfectibility. Lalla suggests that, by refining away the lower passions, the aspirant can realize the potentiality of the soul's corporal sheath, so that it reveals itself to be this body as bright as the sun, yath kande tiz te sor prakash." The soul (atma) is the essence of our living self and the incarnation of the Lord. It's the prime duty of a human being to get acquainted with the truth of this life and struggle for its emancipation. Most of us lose this rare opportunity by getting involved in the temporary pleasures of life which do not last beyond this life. The strangest mystery of this life is its instability. We come from the unknown and disappear in the unknown. Birth and death is a vicious cycle and very few people get freedom from this strange phenomenon. Lalleshuri tries to awaken us to the same truth and warns us not to lose this rare opportunity of coming nearer to the Lord and get freed from the pain of birth and death. Once the seeker advances sincerely in his awakening of self all enemies of his development, greed, envy, ego and other distractions vanish and the body shows the signs of spiritual development and displays an aura of magnificence and a celestial brightness which is easily felt by everyone. The development is really a great achievement in the celestial field and is a great reward for the sincere work done by the seeker. Lalleshuri explains the truth of human life by greatly eulogizing its dimensions. Human life is the rarest of the rare opportunity provided with the potential to work for its spiritual development and deliverance from the shackles of life and death. Almost all of us miss it by involving ourselves absolutely in the worldly affairs considering it the only purpose of life. Great souls by their sincere devotion and love of the Lord achieve the ultimate purpose of their life by becoming one with the universal Lord and the rest continue suffering from the shackles of birth and death.

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102 -- 103.

(102 & 103 are companion poems so a common comment follows)

Lalla has in her own style created a beautiful expression of certain truths of life and divinity in these two poems. In a beautiful questionnaire (vaakh 102) she poses some questions and subsequently replies them very convincingly. Such a way of explaining terse secrets of spirituality is exclusive of Lalla. The fusion of an artist and a saint in her has created such beautiful expressions --- who is always snoozing and who keeps alert, seems a simple question but the answer unravels a deep mystery. The ordinary mind keeps dozing i.e. remains always engrossed in the worldly affairs and ignorant about the truth of life and its real purpose. He wastes the rare opportunity for the realization of truth that's provided to him by the Lord. This attitude continues with him all his life so he is truly accounted as dozing. Now in a wide contrast, Lord Shiva who is far above the human frailties (Akulla) keeps awake and kicking to each and every activity of the universe besides being both the creator and destroyer of the whole existence. It's the Lord who keeps a close watch on all activities and hence alert while the human being busy in the affairs of the world is said to be dozing as he does not manage to care about the truth of life. The five organs of sense, having their energy repeatedly regenerated by the activated sahasrara, are the lake from which rains the divine nectar continuously. To another question --- which are the best flowers to be offered to Lord in His worship, the answer is simple but far deeper. Only the true awakening of self can be offered to the Lord in His worship. Shiva's favourite offering is 'knowledge of self'; and the parama- pad or supreme word this term can also mean 'supreme place' that the seeker is looking for. It indicates precisely how dear such people are to the Lord who progress significantly in the spiritual field. It is said if you take a single step towards God He will take a hundred steps towards you. How particular the Lord is to help his sincere devotees! He never lets them down in his search for the truth but keeps his hand always ready to make them progress. To the next query the reply is more enlightening --- only Lord Shiva is the ultimate goal of all true devotees. That is the ultimate truth about this world because Shiva is the

universal Lord so all fully awakened souls become an integral part of this great whole, become one with him and achieve eternal peace and ecstasy.

104.

One who is able to achieve the higher stages of Saadna is assuredly shown the ultimate celestial light of awakening by the Lord. The human mind is itself the confluence of the three symbolic sacred rives Ganges, Saraswati and Yamuna that flow inside the thought of an awakened devotee. The point of their meeting, usually considered to be the place between eyebrows becomes the source of all spiritual activity as all signals originate from this point and expand in all directions when the awakening comes for a devotee. Lalleshuri mentions the two oft used terms 'naad' and 'bendh' here for the elaboration of her argument. 'bendh or bindu' usually suggests the commencing point of all spiritual influences while 'naad (sound)' indicates its all-encompassing impact. When spiritual advancement ushers into the mind of a sincere devotee there's a big revolution as most of the secrets of the Lord and His creation are revealed onto his psyche. He experiences great satisfaction of purpose and an eternal bliss as the grace of the Lord is showered in abundance upon him instantly. This exclusive development is highly eulogized by Lalleshuri in her own way. She considers such a spiritual development truly exceptional and the ultimate ambition of a seeker. The achievement of such heights is very rare but not impossible as the benevolence of the Lord is so great that the seeker gets all the gates opened for him once he gets tuned to the Lord's influences with his personal efforts and the guidance of his Master which's essential in this case. The purpose here is to give enough assurance to the aspiring devotee about the benevolence of the Lord who never fails to be at his beck and call and is ever ready to give him a helping hand whenever required. But such a blessing of the Lord cannot be taken for granted as one has essentially to prove himself capable for all such blessing by being substantially detached from the lure of the world and the impact of the animal desire which can at any stage cause a sharp downfall for anyone going smoothly on the celestial path.

105.

It's normal with many awakened saints and seers who prefer moving among people that they get reproaches from the ignorant around who laugh at their peculiar aspect or strange countenance. Many onlookers do not believe in the doctrine of saints and feel pleasure in taunting them but the awakened saints keep their emotion in perfect control and do not react rather they smile on their folly and wish them good. Lalleshuri also seems to have faced such behavior from the ignorant looking people. She says she doesn't develop any ill will or hatred towards people who mock at her or speak ill of her. Since she understands the ignorance of these people, she forgives them their faults immediately. She says if she has the blessings of her Lord on her side how the ill will of these people would harm her as her Lord's blessing was the source of all happiness and joy in this world. Almost all great people have taken some time to get due recognition for their work and talent and till such time they have received severe reproaches from the common man but they have always withstood till the masses recognized them and their work. Such people have always left a deep imprint on the sands of time and gone immortal. The greatness of great souls always lies in their exceptional attributes of character. Those with any flaws of character cannot impress people any longer. One of the admirable and most potent characteristic of such people is their perfect control on anger -- one of the strongest human emotions. These people display their cool even in the face of very strong provocations. Such people smile virtually even in the worst misfortunes as they have developed full confidence of their self and their Lord. Lalleshuri was one like them and it was natural for her to smile at the provocative behavior of some people around as she knew they were unaware of their faults.

106.

Once man understands the truth of his self and its relation with Lord there is a big revolution in him. Since he is already one with the absolute and when he realizes the truth of his self there remains nothing

of his personal identity. One who boasts about his personal assets and identity as a human being is simply a display of a false pride because an egocentric person without any significant grace of Lord is of no value. Such a person is usually filled with the pride based on worldly possessions especially wealth, properties, business, health, beauty etc. Such an attitude is obviously short lived given the instable nature of this life. Lalleshuri has described here two aspects of self. One indicates to the egoistic attitude (Ahankaar) which is always detrimental to all spiritual advancement. However advanced the seeker may be personal ego is the worst enemy for all development at all stages. The other aspect that Lalleshuri indicates to is the advanced stage when Saadak becomes one with his Lord and all dualities between the two vanish which's the complete merger of seeker with the Lord. Lalleshuri describes this advanced stage of her holy person. Though she's one with her Lord but there exist the dominant celestial colors of her Lord along with her own. Here she pinpoints interestingly the fact that she was filled with numerous attributes (colours) of her Lord though the Lord Himself is without any. It's not peculiar only to Lalleshuri but it is normal with all blessed souls who become one with the Lord that the attributes of the Lord dominate necessarily as their individual identity comes to a naught. The Lord is said to be without any attributes (nirgun, nirakaar) but it is He who is creditworthy for creation of this universe full of varied interesting variety. The same is true of His beloved devotees. They enjoy the enormous patterns of God's grace and Lord Himself is strangely without any such colours.

The wonderful attribute of the Lord is His magnanimous attitude towards His devotees who never fall short of His grace whenever required. He has filled this world and his devotees with numerous celestial colours of His grace but has kept Himself distanced permanently away from all intricacies.

107.

Lalla explains some essential facts about the journey to awakening. One has to keep one's mind fixed on the single point of

achieving goals and never deviate from the main concern. Proper concentration on one's purpose gives confidence of its achievement. And one who deviates in the middle of the way faces lot of suffering as the half baked devotee belongs neither to the world nor to the Lord. There have been many such instances of saints who fall off from a certain height of their awakening and suffer from both sides. The people respect them as awakened souls and want their blessings but they lack their personal confidence and have nothing to share with them. So Lalla warns a seeker in the divine path to be absolutely cautious because the human mind is very fickle like that of a suckling baby in the lap of her mother wailing for her mother's attention so liable to fall off from any height as a consequence of some of his worldly desire or emotional outburst. The path to eternity is very hard to travel as one has to bear lots of trials and tribulations but very simple for those who distance themselves from the lure of the world once for all and never allow any of the ordinary emotion overpower at any stage. The advanced devotees become one with their Lord and enjoy great bliss of His association. They experience the wide-ranging colours of the Lord's influences and become carefree once for all. But the stage is reached after traversing the hard path of eternity with great care and caution as at every stage of development there is a perennial danger of falling back as a consequence of getting lured by any of the worldly desire which is always very hard to resist. It is always very hard for the meditating devotee to be constantly devoted to his purpose as his fickle mind is deviated frequently disturbing his resolve. Lalla compares this fickleness of thought to a suckling baby who always demands renewed feeds of milk from his mother thus deviating her from her other occupation. Though the Lord is always in readiness to help His sincere devotee in taking fast strides towards his goals but He still puts him to various tests occasionally just to gauge his determination and intent. Once the goals are reached for the devotee he experiences a complete revolution of self and feels tremendously elated and free from all the worldly dross. The advanced souls who continue to keep their earthly bodies for some purpose are like small children free from all worldly attractions because for them everything and everyone is their own as they have overcome all ordinary conditions of malice and interest of self.

108.

Lalleshuri gives a firsthand description of Pralaya, or the dissolution of the world in this poem, of which it is said that the whole cosmos turns into an unending ocean after each cosmic cycle. She says that in her past numerous lives she has had occasions to see three times the world converted into an enormous lake filled with water and overflowing its shores and once she saw the limitless ocean showing its reflection only, in the skies suggesting as if it rose to the sky. She also claims to have seen a passage high up in the skies bridging one end to the other, mount Hamukh to Kounsar Springs. In olden days the valley of Kashmir is said to be a vast lake called Satisar the water of which was drained out later by the chief sage of Kashmir, Kashap Rishi by his spiritual prowess. Lalleshuri probably remembers some of her past experiences with this lake, Satisar but the purpose of her such expressions are surely symbolic. In this sense these descriptions are sufficient indicators of her high and varied spiritual flights and enough directors for a divine seeker to gather -- how far he is capable to discover the secrets of the Lord's influences both inside and outside his body temple. Once a seeker is blessed with the full awakening of self the vast influences of the Lord are opened before him and he is naturally invited to make an extensive tour of the Lord's influences which can be attributed to his further personal enlightenment as the Lord is gracious enough to discover all secrets to His blessed devotees. Lalleshuri says she witnessed thrice the vastness of the ocean of the cosmos or her internal advanced self overflowing its shores but only once to her great excitement did she locate the abode of her Lord up in the highest skies. It is an indication that the Lord is the sole creator of this amazing spectacle and He does not surprisingly like to keep the truth of His wonderful creation to His self only but shares its wonderful spectacle with all His blessed devotees. Lalleshuri furthermore experienced the towering influence of her Lord across the whole universe from one side to another making it a connecting bridge throughout, symbolic as indicated by the poet with the two high places of Kashmir, Harmukh and Kounsar springs. Still not satisfied with her explorations she repeats her tours and observations seven times till finally she realized the ultimate reality of

her Lord i.e. Shunya or nothingness --- a symbolic consolidation of the Lord's influences over the whole universe which portrays him the universal Lord. The Shunya is a broad innovation of our Lord's influence which is a wonderful symbolic representation of the Lord as the universal creator and the lord of his creation. It represents the whole universe and it's Lord consolidated into a single unit representing the Lord Himself with all His forms in a single entity --- simple and profound. Lalleshuri likes to emphasize here that the Lord is responsible for all creation and also a point of reference to the seeker that his Lord is nearer to him than everything else provided he has attained the cosmic eyes to see the wide influence of the Lord with open eyes. It is also an open invitation to the individual soul to work for being an inseparable part of the universal soul --- The Supreme-Shiva.

Note: -- '*Harmukh* and *Kounsar Naag*' refer to two high places in the east and west of Kashmir.

109.

Lalleshuri points out the real or perceived flaws in the life patterns of a worldly wealthy person, a baron or a king sitting on his royal chariot, the royal flying whisk moving to and fro overhead, a sunshade canopy and the throne, dancing girls presenting a theater show, resting on a comfortable cotton filled soft seat with soft pillows all around. Now Lalleshuri critically questions such a beneficiary the stability of these things saying, "How do you prefer indulging into such fineries and enjoyments? Would these things ever prove permanently stable for you or would you be able to continue them after you leave this body frame? Would these things save you ultimately from the fear of death?" The answer to all these queries is obviously in negative as all such worldly enjoyments are of no permanent substance and can be hardly continued only till the end of the present life. All worldly glamour and enjoyments, wealth and status are just short-lived without any stability so it's all futile to attach oneself to these transitory objects for a moment's pleasure.

Since time immemorial there has been a vast difference between the lifestyles of royal families and the common people though the truth

about the lives of both is the same. Considering this fact, which is common to both, one is truly amazed how the kings and emperors enjoy such an affluence of aristocracy knowing full well that the life has to come a sudden end sooner or later so there should be no reason for such a revelry and that too at the cost of the sufferings of the common man. So Lalleshuri, in a crisp but awful satire explains the real truth of the fantastic aristocratic lifestyle enjoyed by the kings and princes in the palaces in their grand halls of power and pelf. Now it's again a reminder to the mortal being that the only thing that would serve the purpose is whatever work is done towards the realization of self and spiritual development.

110.

Lalla explains a very subtle truth about a spiritual development, samadhi. With the advancement in personal awakening the worldly attraction gradually dwindles away and the spiritual consciousness ushers in. With each step forward there's a substantial change. In Yogic theory, the sun and the moon mark the base and the pinnacle, respectively, of the sushumna naadi, the seven-chakra channel that is mapped in the spine and along which the body's psychic and life-breath energy must be aligned in yogic practice. In the initial stage of concentration on the lower hot abdominal chakras (naabistaan) the intense heat of sun is experienced and with intense sadhna this heat of anahata chakra is replaced by cool and soothing experience of the moon of ajana chakra. With further concentration this experience too disappears and the aspirant feels the depth of his conscience deepening further till everything which belongs to the individual being seems merged with the Supreme Lord which is the end of all duality between the devotee and his lord. The interest for 'Bhur-Bhuvah-Svaah', the three worlds, this world, sky and the other world too is finished for such a realized soul. Also the three aspects of Supreme Shiva --- embodiment of life force (Bhur), destroyer of all sorrows and giver of all contentment (Bhuvah), embodiment of joy and bliss (Svaah) take the back seat when the eternal bliss of supreme consciousness ushers in. Naturally all earthly

and lower interests are finished as the devotee experiences the supreme ecstasy of divine glory.

The poem is one of the master strokes of the mystic poet. In a wonderful symbolization Lalleshuri describes the development of an individual soul from an ordinary worldly human being to the highest awakened one with his personal efforts and the blessing of the Lord. When he overcomes the very first hurdle i.e. his attachment of the worldly affairs his personal consciousness is enlightened and the interest of the world takes a back seat. The next when his personal consciousness is dwindled as the Lord Himself takes over and his individuality comes to a naught as he becomes one with the universal consciousness. This stage of development is the ultimate goal of all spiritual seekers and those who achieve it are freed eternally from the bonds of earthly existence and the pain of birth and death. Here it's for the seeker to decide if he'd like to keep his body for some time more or renounce it immediately as the significance of the worldly existence is finished for all purpose. Some awakened souls in spite of their full realization opt to retain their body for some time just to perform some of their pending tasks either for their own self or for the humanity as a whole. Though they live life as ordinary mortals but they obviously display some special features that discriminate them from others. They have their vision enough clear as nothing is hidden from them as for them their Lord's grace is not any secret but an open reality.

111.

A very simple but deep truth is spoken in this poem. The presence of the Lord is felt everywhere. One should have only the vigilant eyes to see. In simple words the Lord is the creator of all living and non-living things and always present around us. All creation is dear to Him. So there's no question of discrimination between individuals, religions or communities. One who develops any such aversion towards any of the Lord's creation does simply at his own risk which can simply invite the wrath of the Lord as He has an equal affection for all His creation. A strange tendency is growing nowadays among some so called religious

leaders who encourage such hate between different groups and people of different religions and consider it a great service to their faith. Lalleshuri wants to bring them home that they are doing great disservice both to their faith as well as their Lord. Any such action that amounts to any kind of hate between people can neither be any service to religion whatsoever nor earn any favours from the Lord. Lalleshuri gives a wonderful suggestion further here --- trying to recognize one's own self! It is the ultimate goal of life. The heart of a devout devotee is the choicest abode of the Lord. So the truest thing to consider is to go deep into the recesses of one's own heart and try finding the Lord there. The Lord can have a permanent abode there if you love all his creation deeply and try developing the deepest devotion for Him. It also implies distancing oneself from the worldly desire and seeking refuge in the sacred existence of the Lord present in the heart of every loving being without the discrimination of caste and creed. One who is obsessed to know the real truth of life and its Lord has in the first instance to shun all differences between people of different colours and shades besides developing true love for all other creatures of the Lord because he feels the presence of the Lord in everything and not a single thing without His influence. A truly detached person from the affairs of the world is a stranger to his own self too. Anyone who achieves this stage of perfect detachment is the true friend of the Lord and very close to Him. He is instantly awakened to all the secrets of the universe and its Lord and naturally freed from the recurring wheel of birth and death which's the true liberation.

112.

In an upsurge of emotion Lalla castigates the human being involved head and heart in the worldly affairs so keenly that he's forgotten completely the basic fact of his existence. She wants to weep bitterly over his failings knowing full well that none of the things that he's so passionately attached to would be loyal to him in his death and still he follows the same line and forgets the reality. It's truly strange that in spite of numerous indications that we receive time and again about the futility

of this life process no one is ready to accept the reality. The excessive attachment that we nourish for this life gets us to tears when we near its end. Life is truly a pleasure to live fully well because everything around us is created by the Lord for our delight. But this excessive lure of the glamour of life puts us to trouble because the more we attach ourselves to it the more are we distanced from its truth and its lord. As such Lalleshuri is much concerned about the state of affairs among the people who go on ignoring purposely life after life the essential purpose of their life -- getting nearer to the Lord in the first instance and getting freedom from the recurring cycle of birth of death on the other which is the most painful truth of this life. She wants all of us to understand once for all that the purpose of life is not only to collect materials and raising families but also to attend to its real truth along with this all for whose achievement we are sent by the Lord to this life i.e. the ultimate deliverance from its unending cycle of life and death and getting nearer to the Lord. Here it may not be out of place to mention that the purpose of this life is not to distance oneself totally from life, be a recluse and live in a forest to seek God. One has to maintain a balance between the two --- living a full life and seeking the awakening of one's inner self and its creator. Unless one distances oneself substantially from the glamour of this life which in truth is an impermanent affair one cannot make any advances towards its truth. The real truth of life has always to be kept in mind while living it fully with all its demands and responsibilities. We can neither escape the responsibilities of this life nor be involved head and heart so as to forget its real truth. Seeking a perfect balance between the two (KarmaYoga) is what Shri Krishna teaches Arjuna in his famous discourse Bhagavad-Gita emphasizing upon him that one who finds a real balance between the two is the true Yogi. Lalleshuri has an eye on the circumstances prevailing and is very much worried over this negligence of the masses and wants to awaken them to its truth.

113.

It's truly a sorry state of affairs that human beings are engaged deeply in the affairs of the world knowing well that the end of all this

activity is nothing but disappointment. Everyone however wealthy, rich and powerful has to face death and leave everything behind -- power, pelf and riches. Lalleshuri is at a loss to understand how the human being both rich and the needy go on living life in their own way as if it has to last forever, as if we have got a license to live at least a healthy life for all times to come, as if life is a permanent affair, not transitory, and suddenly to end one day leaving everything behind all money and riches, all power and pelf, all family and properties! What can be more painful about it that we have to suffer pains of death and disease, loss and deprivation, poverty and curse, ruin and downfall and still we love to live and never complain about it! How strange that the power of the lure of this world (Maya Shakti) binds us permanently to the world and keeps us away permanently from its truth. We go on playing the game of nature, become puppets in the hands of unknown nature, bind ourselves to this transitory world till the end comes and we get awakened to its truth. Why do we not get awakened to it in the presence of lots of indications that we receive occasionally in the form of all the pains that we suffer? Why are we forced to leave for an unknown destination quite lonely without any of the accomplices that we've loved and nurtured all our life? What's the purpose of an existence with such an unfortunate end? All these questions cannot be meaningless and without answer! Unless we find an answer to all these questions and follow a certain path that would lead us to some flawless destination we cannot be freed from this sham web of life. Lalleshuri wants to awaken man to the actual truth of this existence. There's something more that we are required to achieve besides this mundane life; something that makes it truly lasting and permanent, flourishing and prosperous.

Here I'm tempted to quote Ranjit Hoskote --- "The poem is set in the Kashmiri countryside, and pits the fugitive self that has squandered the opportunity for transcendence and fallen into the 'marsh of shadows' against the inexorable figure of *Yama*, the Lord of Death. His warders are unforgiving in the prosecution of their task; in dragging the fugitive to *Yama's* palace, they subject him, in Lalla's words, to the mediaeval punishment known in Kashmiri as *chora-dare karun*, when the prisoner is dragged along the ground, so that he leaves a wake of blood behind him."

114.

Lalleshuri gives a description of an advanced stage of awakening when there remains no discrimination between individuals as all become an integral part of the whole. All personal identities are lost forever. This can be explained as a total merger of all the constituents into a single whole. All the drops of water that collect from its numerous resources rush on towards their destination and merge finally with the mighty ocean of eternity (Supreme -Shiva) and become one with it. There's no individual worship, no contemplation over a higher thought, nothing of the sort. The stage is already passed being the culmination of their effort and the enjoyment of the fruits of their saadhna. They have reached the cherished goal of the truth of their lives and are sitting on the culmination of their existence. They have lost their individual names and identities and have assumed a new and fresh name, the name of their Lord. Lalleshuri says the ordinary man engaged with the worldly affairs cannot experience such an experience. He keeps busy in the mundane, raising family, working to earn worldly wealth as if he's going to stay here forever. Unless he dedicates himself on the truth of this world and its Lord, keeps permanently in his mind the instability of this life, works conscientiously to earn the wealth of personal awakening than the wealth of this world he cannot experience the grace of the universal Lord Supreme-Shiva. He changes life after life unendingly till one day he's born in human form just an opportunity given to him to work for his liberation from the unending cycle of birth and death but he ignores once more its essential purpose and goes on following the same course unendingly.

Lalleshuri says that the ignorant man remains blind to the truth of his existence eternally and is never able to see the *Supreme Lord* face to face because of his continued bondage with the worldly affairs life after life with no scope of any deliverance at any stage. She calls him blind (*anyav*) and truly he remains blind to the truth of his life not once but life after life endlessly though a stage comes as is ordained that he too is delivered with grace of the absolute.

115.

The cycle of birth and death is an unending process. Millions upon millions come and go and the activity continues day and night. It's a strange unknown mystery and nobody knows about it --- wherefrom do we come and where we go! Probably we come from and return to the same place, nobody is sure. Everyone is carried away by this prevalent flow of coming and going and surprisingly everyone silently accepts the transition without raising a brow. The process of birth and death is unlimited beyond the comprehension of common man and the strange thing about it is that we again and again return to the same source and it's repeated time and again unlimitedly. This strange mysterious phenomenon confirms the fact that there's undoubtedly something behind this all that one should try to understand. Such a deep mystery should be looked into and unraveled if possible. Only the human being among the creations of the Lord has been provided with the capacity to think and ponder over such things. Rest all come and go at their appointed time. And it is naturally an important function of the human mind to give a thought to the journey of life, wherefrom we come and where we go and why this coming and going is repeated time and again. The strange cycle of birth and death is truly mysterious and worth a deep thought as such a process should have an end somewhere. It cannot continue unendingly like this without any stop anywhere. Lalleshuri wants to bring to the fore of human thought that this process is not unending. In fact whenever man is bestowed with human life, it is always an opportunity for him to work for his deliverance from this unending cycle of birth and death. But almost every time he gets lost in the lure of the world and loses the rarest of the rare opportunity of getting awakened to the truth of his self and subsequent freedom from this persistent happening one after the another. Those who truly realize the significance of this life follow its purpose and achieve their goals. The Lord never leaves his sincere devotees in lurch but is always ready to hold the hands of those who raise sincere steps towards Him. Lalleshuri brings home to the ordinary man that the process of life and death that goes on repeating endlessly has to stop somewhere. It can be achieved by following once during the course of life the essential divine path of

realization of self and meeting the supreme Lord. Human life is a rare opportunity to work for such ultimate awakening and liberation from this unending cycle of birth and death. Unfortunately the lure of the world is so captivating that almost everyone lives this transitory life till its end just again to fall into one more similar episode and the unending cycle continues.

116.

Lalla expresses her apparent surprise over a confusing aspect of life -- a very wise man, a sage suffering from extreme poverty and on the other hand a whimsical person virtually a fool enjoying all the opulence of life, so wants an immediate deliverance from this world of cares and suffering. Though for a person of her caliber it is no surprise, still it makes this mysterious life worth giving a thought about its true nature. Human life is a strange game of action and its reverse reaction -- the theory of Karma. We perform our day to day activities and go on adding to our account of Karma. We are bound to repay in equal terms for all our good and bad actions, some during the same life and the remaining in our subsequent lives. It's the same karmic obligation that makes us come back to this life again and again besides an opportunity to work for our deliverance. Once we get awakened to the true nature of this life and its ultimate purpose we get gradually relieved of the load of this obligation too. Though we never get easily absolved of this load but the impact is very less when we get nearer to our Lord. Otherwise Karma is a tenacious web which accompanies man in all his life episodes. During his active involvement in worldly affairs he goes on adding to this load and almost none of his previous obligations are resolved. Only the awakened saints who are conscious about this profit and loss theory of Karma act consciously and try sincerely to lighten their burdens and succeed to a great extent. They have to take further lives to further lighten their burdens till they get exonerated at the end by the grace of the Lord. It's only the highly awakened souls who become an integral part of the universal self who get fully exonerated from the burden of Karma instantly by the special grace of the Lord. But such a condition is rarest of

the rare and it depends on the extent of devotion and love for the Lord that determines such an absolution. In fact the grace of the Lord can be earned only by the depth of devotion that a devotee is able to generate in him for the Lord. The grace of the Lord is always a reward for the love of the devotee for the Lord. The unalloyed devotion can be highly rewarding and that too very immensely and instantly too. It is in the same context that Lalleshuri warns man about the incessant web of Karma that keeps him bound to the world for numerous lives without any let up whatsoever. She wants him to devise ways and means to get freed from the recurring cycle of birth and death once for all and be the partaker of the benevolence of the Lord instead of the miserable life of this world.

117.

Lalleshuri questions her own self -- her personal consciousness that it has been behaving as if under the influence of a drink offered by someone who's not her love. She has preferred falsehood for truth and cannot very strangely differentiate between the two. She laments further that she has been fooled into acting falsely against the reality and has thus been involved into the unending cycle of birth and death. Lalleshuri was a fully awakened soul who had come to this life with a mission of bringing home to the common man the futility of this existence if at all the opportunity is not used for its real purpose. She also wanted to get him on the truest path of existence in order to achieve the goals of life. Here too with the same purpose she attributes the inabilities to her own self and points out her faults and flaws to make the erring man understand the real purpose of life. There is nobody denying the fact that the purpose of life is spoilt when we fall into the trap of the lure of this existence. We struggle hard with full zeal and zest apparently in order to make our life a success but on a wrong path. We raise families and rare children in the hope of being helpful in the future. We collect material wealth and riches in order to make it more comfortable. We try to achieve power and pelf such that we keep our heads far above others. While doing sc we ignore one important fact how far can this all meet its purpose of helping me? Would this wealth and riches, family and

children accompany me in the worst anguish of my life i.e. death when I'm asked to leave this world without notice for an unknown destination never to return. Never does such a question occur in the mind of a successful person even though he faces all the tremors of age and disease which go on reminding him time and again about the instability of this life along with all his accumulated burdens that add to his misery when life comes to a sudden end. Now in the case of an ordinary human being who does not cling tenaciously to the worldly glamour and lives life like a casual visitor who after completing the period of his stay passes on without notice and without leaving even a trace of his stay. Lalleshuri says all over indulgence in the affairs of the world is just like giving preference to the falsehood over truth. Unless we try to understand the truth of this existence and work for our deliverance we remain permanently involved in the continuous chain of birth and death. The essential thing for a man to understand is that the human life is the only opportunity among millions of other life forms for working suitably for the absolute emancipation and proceeding nearer to our Lord.

118.

Lallai castigates man for his excessive attachment in the worldly affairs. In a very beautiful but scathing poetic address she compares him to an animal carcass pegged on hinges just to make it seem alive. Does it really seem so? She tells him how does he expect anything good out of the false play that he is playing? The purpose of life is not only fulfilling the pleasures of sense and falling head and ears into the desire of the world, raising family and children, wealth and property and the like. Does this all serve any of our truest purpose of life, the purpose for which we are sent here by the Lord after changing numerous body forms? How long would we go on grinding ourselves in this unending process of birth and death! It must end somewhere! The lure of the world and the pleasures of sense engage us so hard in this web that we never think anything else and go on playing this false drama believing totally in its validity and permanence till one day the truth unfolds before us and we are taken to an unknown destination never to return and forced to leave

behind all affection, all power, all wealth and everything that we've been collecting all our life. Lalleshuri is pained beyond imagination over this state of affairs prevalent among the people. She wants us to get awakened to the truth as soon as possible. She says regretfully how a sower would expect a rich harvest out of the fake seed that he has sown! The fineness of the crop chiefly depends on the seed. It the seed is of good quality the yield too can be good. The same is the case with the person who is excessively involved in the world and is repeatedly ignoring the real purpose of this life. Now the unfortunate thing about it is that as a result of his excessive worldly involvement he's turned such insensible that he's incapable to heed anything worthwhile or follow any of the facts written on the wall. All good counseling is proving fruitless on him just like throwing a small pebble on a huge stone domelike structure with the purpose to break it which simply rebounds without causing any damage to it or else feeding a lifeless stone bull sweet jaggery with the hope of getting milk. Lalleshuri has displayed the height of her poetic capabilities by making use of certain very beautiful similes and metaphors especially in use in the common language of her time. The purpose is mainly to make her arguments more emphatic and oration pretty.

Lalleshuri has beautifully highlighted in her various poems the abominable strange vehemence of man on continuing with this mundane life in spite of the numerous indications that he gets day in and day out about its transitory nature and also about the prospect of his deliverance from the unending wheel of birth and death and meeting his Lord.

119.

It's said everyone makes a solemn pledge in his mother's womb not to be born again and work for absolute deliverance from the recurring cycle of birth and death but the lure of world is so engrossing that almost none fulfills the promise. All but a few, just a negligible number get detached substantially from the active worldly life and work for their emancipation and awaken to the truth of the universe and its

Lord. The masses not only ignore their pledge but also waste one more valuable opportunity for the awakening of self and getting nearer to the Lord. Lalleshuri wants to awaken man to the same pledge and urges him once again to die to the desire of the world and the pleasures of the sense at least in his present life. She says it will not only add to his honour in this life but also make him glorious after his actual death especially because he will in the first instance get freed from the vicious cycle of birth and death and add to his glory by coming nearer to the Lord.

It is a strange situation that in spite of being fully aware about the instability of this and all life process the common man succumbs to its lure and adds to his misery by getting involved actively in the worldly affairs knowing full well that everything whatever he is striving for - the worldly wealth, riches, family and children cannot last beyond this life which has to come to an end suddenly without notice. No accomplice, no family member, no wealth or power, nothing of the sort accompanies him in his final journey to the unknown world where he is taken incidentally never to return. Lalleshuri time and again regrets the situation and the unwarranted strange repetition of man in not following the truest purpose of life and go on suffering endlessly!! Why does man not get attracted to the wonderful grace of the Lord who has always His Holy hand extended long for the assistance of his devotees who take steps in His direction! Why does man ignore the loud calls of nature calling him to proceed sooner the better towards the grace of the Lord and enjoy His blessings and thereby make life a true success!!

120.

Lalla says very emphatically that the path to awakening is full of hardships. One has to withstand with patience the impacts similar to lightning and thunder or pitch darkness at noon. It means inching forward despite all trouble like going through a grinding mill. Tolerance or forbearance is the virtue required most in the field of spirituality. Here it pertains to the worst emotional pulls and pressures that one faces especially in youth that distracts even the strongest willed seekers from the divine path. One may feel disappointed and dejected at times as a

consequence of some unfinished agenda but again perseverance is the key as is ordained by Lalleshuri. It is here and in the same situation that one needs a Guru to lead in difficulty. Your master can lead you through all hurdles as per your capacities after making a proper assessment of your development. The development can be slow for your own personal reasons that cause hurdles sometimes severe. The main hurdle in this path is the worldly attachment that binds almost permanently to the world besides the fiery emotions that keep us glued to this temporal life. It's a very hard exercise to overcome these impediments and requires an iron will and patience to succeed. It may take considerable effort at times getting released from a particular attachment of sense or the world thus wasting lot of time and energy but with time and the grace of the Lord it too comes to pass. That's why Lalleshuri eulogizes the virtue of tolerance saying that the Lord immediately responds to your call of perseverance and contentment follows. Contentment is the ultimate satisfaction of purpose which is the real destiny of a human being. One who follows his goals with utmost will and determination gets an early response and a helping hand from the invisible hands of the Lord. The Lord is always there to hear and respond our sincere calls whatever situation we are in. The awakening of man to the truth of life is the ultimate goal and all those who miss it in their lives and stick to the worldly attractions bring themselves to a big harm. The real truth of life is absconding with almost everyone except a few who dare to shun the lure of world and proceed in search of the Lord braving all difficulties bravely keeping ultimate goal in view.

121.

Lalla gives expression to certain valuable truths of life. The essential attribute of a noble king is using the power of sword to keep his enemies at bay but rule with love and respect for the welfare of the masses. The kings in olden days mostly in their intoxication of power used undue force to subdue masses for their personal interests. They lived a lavish life at the cost of the sufferings of general people. Lalleshuri castigates such rulers saying that kings should use the power of sword

only to fight their enemies not to subdue masses. Lalleshuri compares this sword to the attribute of a person who's destined to proceed to the heaven of his realization, his deep personal penances and extension of his charities not in the form of money but spiritual direction and divine association which has a deep impact in reforming lots of erring individuals. As such only those who exercise full control on their self and follow rigorous meditations besides giving away charities liberally are entitled to enjoy heavenly bliss. She further explains that the real attribute of a student of divinity is to follow both in word and spirit the directions his master (Guru) and likewise the attribute of a common man is to hold himself responsible for all good and bad committed by him.

The qualities that make a common man eligible for higher life and especially the grace of the Lord are not usually found in common people, those who are actively involved in the affairs of the world and ignore their duty towards the Lord. Lalleshuri has in her peculiar way pointed out the special attributes of the exclusive among the common people who along with living a full life keep distanced considerably from its glamour and unnecessary attraction proceed towards their goals of awakening step by step till they get fully purified by the grace of the Lord and ultimately be one with Him. She says that that those who intend to achieve liberation from the pains of birth and death, which she calls achieving the corridors of paradise (*swarga*) do it with intense meditation on the attributes of the Lord. Besides being considerably distanced from the worldly desire and the attractions of sense an advanced soul keeps attached permanently to the name of his Lord in the form of strict meditation though performing normally through the affairs of the world. Beyond the personal penances and meditation a heavenly being, one who is already one with Lord should give away the alms of his learning liberally for the benefit of common man. This education in the form of divine sittings and books has a tremendous impact on the people for all times to come. No final realization of self is possible without the efficient directions of a Guru who turns to be all powerful Lord for the disciple. Moreover a very apt lesson is delivered at the end of the poem ---- there is none other responsible and accountable for the good and bad committed by an individual! That's the liability of Karma, the only thing that is carried forward through the end of one life into another. Everybody has to pay equally for the good and bad committed by him

and there is none else who can share this burden. There are no excuses in the deliverance of justice in karma. All high and low are required to bear the consequences of their bad actions and reap the harvest of their good. Even the perfectly awakened souls are called back to life to pay for their unfinished obligations of karma and unless they settle all their accounts their full liberation is not ordained though the grace of the Lord is supreme here too.

122.

Lalla didn't approve of any kind of rituals to appease gods like sacrificing animals and other offerings. In a pointed criticism she exposes boldly the naked old custom of sacrificing simple goats and sheep before the images of God simply for the gratification of their stomachs at the insistence of some selfish Pundits which had otherwise no authentic religious justification. In a scathing attack on the abominable custom, reprimanding the Pundit who allows such an act, she puts him a pointed question, "You heartless Pundit, what justification do you have in sacrificing a simple harmless sheep before the image of a god which provides you fiber wool to make clothes that covers your shame and also saves you from severe cold in winter?".

She didn't in fact recognize any superficial religious rites or ceremonies as a solution to any human problem as according to her the basic function of a human being was to seek the purity of soul and awakening of self to the absolute truth. She was of the opinion that any kind of such violence could never be a way to appease any of the gods as all creation of the Lord is equally beloved of the Lord and what justification should there be for sacrificing innocent creatures in the name of some god for attainment of a purpose whatsoever? There are many rituals approved by our scriptures that were frequently performed for the appeasement of gods even by great Rishis in ancient times including animal sacrifice and some are prevailing even today. Most Hindus do believe in them, perform them with deep devotion and respect on regular basis as they're considered an integral part of their culture. Now there are some schools of thought who do not recognize

such rites and ceremonies as a part of our religious ceremonials and Lalleshuri belongs to that sect. This can actually be attributed to an evolutionary process of Hinduism as has been given an authoritative approval by many latest religious scholars and social workers too.

Hindu faith being the oldest has piled up in its evolution some heinous social crimes that have with time attained religious sanctions too. One of them is the animal sacrifice for the appeasement of gods probably for personal ends. The custom is now almost dwindling away but remains still a concern for the conscientious religious preachers. The others like child marriage, the custom of burning widows on their husband's pyres (sati), dowry system etc are also on the vane but still pose concern for the people at large.

123.

Lalla didn't approve observing fasts or making offerings into the sacred fires in order to appease gods. She says there is no need going in for fasts, refusing food and drink to your body and putting yourself to unnecessary trouble. Maintaining good health is necessary both for the worldly affairs and making spiritual progress. How can a person of poor health conditions bear the rigors of saadhna! Moreover there is no point in performing expensive oblations into the sacred fires and inviting lots of people and sharing out sumptuous foods. She also disapproves ostentatious life style of god-men, wearing expensive clothes, eating and sharing delicious foods and making a show of spiritual achievements. It is true of all seekers of the God simple living and high thinking is the key word here. Lalleshuri focuses attention of the masses to the fact that all such high life styles of so called god men and all kinds of self-mortification serve no purpose as the only purposeful action that would serve the actual purpose is being good to common people by hand, talk and deed which's the truest worship of the Lord. In fact all such activities encourage and promote worldly life in the name of false godly activities. This is especially true of the modern day high status saints and gurus, who enjoy a five star status, move about in chartered planes and caravans of expensive vehicles not only to impress rich and powerful but

also to make them their devotees in order to gain wealth and power through them. The purpose of their delivering discourses to thousands of people in huge congregations serve the same purpose for them -- gaining more and more popularity and expansive wealth to spend in their own way. No such guru is able to serve the basic purpose of sainthood which is providing help to the common man in seeking God in the most ordinary way and helping in achieving some amount of self awareness. This is in the common knowledge of all that the purpose of life is not to be glued to its glamour and fulfill the sensual pleasures only but to get awakened to its real truth and be nearer to the Lord and share his celestial grace. If the purpose is not served by presence of good great gurus and saints among us there is definitely a fault somewhere. This is what Lalleshuri wants to bring home to the common man.

124.

Lalla pinpoints a remarkable fact of life. She says whatever tastes bitter in life is actually sweet and what tastes sweet is in fact the bitter poison. All the glamour of the world seems sweet and enjoyable but in fact it is not so because it results into attachment to this transitory life which is destined to end miserably. The lure of this life is so hard that almost everybody falls straight into its trap never to get freed. This is the strange but bitter fact of life that we go on ignoring its essential purpose life after life and never fulfill its real purpose. The path to awakening seems difficult hence bitter but there is nobody denying that it's the truest reality of life that takes us across this murky sea of existence and proves very sweet ultimately. Human being is considered far exalted and exclusive among all the creation of the Lord for the special capacities provided to him. And the purpose of this specialty is not as ordinary as we take it by involving ourselves cleverly in the worldly affair. It is an open fact that this life is a rare opportunity provided to man to experience and choose a path for himself -- either the bitterness of renouncing the comforts of worldly life today for a better tomorrow or the preference for a sweet worldly life of today for a dark future. Lalleshuri says that those who with full determination engage themselves tooth and nail for the

achievement of the actual purpose would definitely reach the city of their choice i.e. the abode of the Lord. The futile worldly comforts bind us all with the world and dissuade us from the real purpose. Great souls ignore all tastes and comforts of the world in order to get closer to the Lord and thus free themselves from the recurring cycle of birth and death. The ordinary people go on wasting this rare opportunity unendingly provided to them for a special purpose by enjoying the futile glamour of the world which proves ultimately a bitter poison for them when they face the pain of death again in this life and repeat the same process of subsequent births and deaths.

125.

People usually refrain from treading the path of eternity for fear of the hardships they may face little knowing that the eternal Lord is always there to hold their hand. It is said if you take a single step towards the Lord He will take ten steps towards you. The ghost of fear is the worst hurdle in this direction though once you progress a little you see the doors open for you. No doubt one has to be very cautious and disciplined as the exalted status in spirituality has to be achieved step by step preferably under the guidance of a master but there is no question of desperation or fear. It is in the same context that Lalleshuri calls upon her restless mind not to nurture any kind of fear about any worldly or spiritual development whatsoever. She says the eternal Lord is always there to take care of a sincere devotee. One should perceive clearly Lord's grace and be fully confident of His benevolence and that would be the natural end of all worries. It's only the devotion and love of Lord that generates confidence and so deeper the devotion stronger the confidence. For a very confident and loving devotee the Lord keeps always at his beck and call. The Lord cannot refuse him His grace. He takes care of all his needs and achievements. There were some beloved devotees of the Lord who had the privilege of having their lord always in their attendance. It was their absolute devotion and love that had won them such a grace of the Lord. Lalleshuri says one should always expect a call from the Lord in response to a sincere devotion and love. One should

always perceive the presence of the Lord in everything around as whatever we see including all animate and inanimate is the choicest creation of the Lord. She asks the seeker to imagine how he'd be freed from the frequent birth and death unless he seeks the benevolence of the lord! Now the main hurdle for any sort of development is the unnecessary temptation for the worldly desire and the pleasures of the sense. Once one gets substantially detached from the worldly affairs there is a sudden spiritual uplift and one is freed from the worries of life along with the unnecessary fear the fear of disease and death, loss and misfortune and the like. The more attached we are to the affairs of the world and body the more distant are we from the Lord's grace. One should not interpret the detachment from the affairs of the world as to withdraw from active life process and be a recluse. One has to take a middle path --- living both a full life and be associated with the Lord. One has to shun forever the excessive attachment that makes you mad for the comforts of the worldly enjoyments. One who is able to maintain this balance between the two is the true yogi and the truest beloved of the Lord.

126.

Lalla gives a pointed counsel to the human being that the purpose of life is not only to answer the calls of body, its emotions and desires, whims and sensual pleasures but to sustain life for its real purpose. The real purpose is to seek ways and means for the awakening of self to the truth of the universal Lord and the deliverance of the spirit from the shackles of frequent births and deaths. As such there's no point in unnecessary pampering of body like wearing fineries and eating delicious foods and drinks just for the sake of taste or a false display of riches. One should wear garments as would free from the cold and heat of ignorance and eat foods that would save us from the hunger of the grace of the Lord. Lalleshuri says the body should not be accustomed to eating delicious foods and wearing expensive clothes only. The purpose of this life is not only to raise families, collect lots of wealth, riches and properties, obtain power just to gain upper hand over others. How far

can one keep away from the truest purpose of life and lose this rarest of the rare opportunity to work for it! Food and clothes are necessary for the maintenance of body but these things should not become a tool for more and more involvement in the affairs of the world and cause for more attachment. The body has to be used as a medium for the fulfillment of the essential purpose of life. The demands of the body and the desire of the world should not deter one from its actual purpose. Once the seeker assimilates the actual purpose of life he gets naturally detached from the glamour of life and loses interest in the worldly desire. The truest seeker of the Lord does everything that's essential for living a normal life but remains essentially away from its desire and especially the calls of body. Gradually the fiery emotions and the sensual demands are curbed for being the huge impediments in the way of spiritual advancement. This is a stage that the call from the Lord is heard and the development starts. It's here that Lalleshuri says that the function of the body is minimized and it becomes a fit food for the crows of the jungle to feast upon.

127.

Human mind is the main sinner in directing the fiery emotions of an individual to commit various sins and crimes towards the society and against the prescribed moral law. All such immoral activities pile up day by day and add to the record of bad karma making it harder day after day achieving the necessary redemption. Lalleshuri weaves a wonderful allegory addressing the aspirant in the path of divinity by asking him not to let loose his tame ass --- his wayward mind, lest it would enter the saffron field of a stranger and damage his expensive crop. The result would be disastrous as the donkey would be given a severe beating on its back and will also have to bear the pain of sharp sword cuts and blows. She allegorically reprimands the erring man who does not control his mind of diverse wayward thoughts bringing him to severe impairment when he becomes a victim to various naughty digressions of thought which put him deeper and deeper into the morass of sin not to speak of concentrating on proceeding ahead in the path towards awakening or

proceeding nearer the Lord. The fiery emotions and their controller, the mind are the main impediments in the road to realization of self. The human mind shifts with high speed from one thought to another causing criminal digression from the main purpose and Lalleshuri is naturally concerned about the damage it can cause and hence warns the seeker to keep it under control. Though the process is hard but not impossible and can be achieved with proper discipline of thought preferably under the guidance of a master. The unnecessary wavering of mind can be stopped by the concentration of mind on a single object or a point of reference and with a regular exercise great progress can be achieved. A competent master can prescribe a course of such practice as per the capacity of a seeker and change its duration from time to time. A controlled mind can work wonders both in terms of worldly as well as spiritual aspirations besides saving from unnecessary load of karmic obligations that have a negative impact on all future lives. Once the problem is understood and the damage it can cause estimated a sensitive mind would surely take steps for keeping his thought under control and save himself from a major catastrophe that can befall through the waywardness of mind and its thought.

128.

Lust, anger and greed are three murderous demons which are the worst enemies of all spiritual development and Lalleshuri counsels --- 'kill these murderous demons instantly otherwise they'll fill their bows with arrows and aim at you to kill. You can eliminate them by feeding on self-restraint and pure thoughts.' A wonderful instruction is here to comprehend --- we cannot kill the demons of fiery emotions by any violent means but by feeding them on self control and pure thoughts such that they are starved to death. The ignorant pamper them all their lives and keep continuously away from the real purpose of life --- the awakening of self. One should try one's best to keep them in control to have a smooth existence. These emotions are the worst enemies of all development, not only spiritual but worldly too. Though it seems a hard task for an ordinary man but once we understand their dangerous consequence there is a natural check. Since all these emotions are

controlled by mind and the moves of mind are so fast that it's beyond imagination to put a curb on its movement. As it is difficult for man to control himself in a fit of anger so one cannot put a curb on a timely animal passion. It is only the spiritually advanced who have the capacity to control all such emotions. They easily smile away all difficult situations and remain unaffected equally in the face of joy or sorrow, pain or pleasure and the like. The spiritual practice teaches the holy men to be calm in all circumstances and this quality of self mortification is one their essential and distinguishing attribute. Lalleshuri has cautioned man about the disastrous consequence of the unbridled emotional outbursts and the wavering mind. Restraint of self and development of pure thought is the only answer to the problem. When the mind is under control the evil thoughts are naturally kept at bay and the spiritual development commences naturally. The sooner one is able to put curbs on the fiery demands of human instincts the better chances of a bright future are opened. This is an essential requirement for any kind of advancement and those who overcome this impediment take a big lead towards awakening and find the Lord waiting for them with open arms. And it may not be out of place to mention that a seeker however advanced he may be on the divine path the chances of falling back at any stage and losing all achievements are there because these fiery emotions are liable to overpower any time. Hence no stage of development is considered total safe for a spiritual aspirant where he can feel carefree about such change of mind. It is always an up-hill task to stand at a particular stage and advance to the next achievement.

129.

A wonderful composition of artistry and facts combined together! The worldly death is a strange spectacle, a strange mystery indeed! One becomes silent instantly and all body functions stop working mysteriously though everything seems normal. The modern science and its advanced technology fail to do anything about it to solve this mystery. When and how the end would come to a man is equally baffling! Sudden death in the peak of one's health and prosperity being no surprise has to be accepted without question. Everybody is obliged to live under the

shadow of death all his life despite all the available worldly comforts. It is the most sought after question to which everyone wants an answer but none is able to get one. It is in the same context Lalleshuri calls man a beautiful royal swan singing and flying graciously till an unknown moment when all this comes to a sudden end. She compares the situation of sudden death to that of a water-driven floor mill which stops instantly on getting choked with the impact of excessive grains slipped between the two grinding stones. She says the miller probably was already informed about the event to happen so he collected his grains fast and ran off with them. For the body-mill too, it stops functioning instantly when the crux of its existence, the soul slips out of it and the Lord of Death collects the grains of the Karma of the person (the record of good and bad deeds) for his ultimate disposal. It's no doubt a matter for both concern and thought that it all happens without notice because there's no calendar about the end of life. For a person involved deeply in the affairs of the world it is a catastrophe because he is compelled to leave for an unknown destination without notice leaving every behind whatever he had collected all his life including the love of all nears and dears he had pampered all his life. Lalleshuri wants to caution man about the same fact of life and the futility of worldly existence. One who understands the futility of this existence along with the mystery of its sudden end would definitely try to explore ways and means to get freed from such a futile and recurring existence. Those who realize the futility of the worldly existence and work for their awakening such a sudden end is no surprise. They are least attached to any worldly wealth or people so they consider it a part of their evolution, just a step ahead in their unfinished development while the ordinary man ignores this fact of life and suffers the pain of birth and death endlessly without any deliverance whatsoever. Unless steps are taken for the ultimate deliverance things can never improve and one has to continue with the same trouble unendingly.

130.

Lalla points out some pointed but wonderful alternatives between people, those who're apparently asleep but in fact quite awake

and then there are people who pretend to be awake but in truth they are asleep. It indicates to two types of people -- those fully awakened who do not make a show of their advanced status and prefer being one with the ordinary people and conversely those who've reached a certain stage of realization but due to poor initiatives do not make any further advancement and prefer making a false show of their exalted position to invite public attention and personal publicity. The greatness lies with those who are in fact awakened to the truth of their self but avoid all public attention for fear of being eulogized by them. Though for the ordinary people they're asleep to the world but in their heart of hearts they're contented with the realization of their goals. Others who in order to invite public attention make a show of their achievements are actually asleep to the truths of life and the Lord.

Lalleshuri says further that there are people who boast of having visited various holy pilgrimage spots and washed away all sins by taking dips in the holy waters but are in fact unclean because they've not changed their doings and continue indulgence in the transitory worldly affairs. Then there are a few more who are active householders but have forsaken the temptations of the world. They are the truest yogis who are detached mentally from the active life and are the real abandoners (*Sanyasi*) far ahead of those who shun away the world and seek abandonment at a place far away in some forest.

These wonderful alternatives of people given in this poem are worth attention. 'Those who are awake internally pose to be in sound sleep' is a wonderful depiction of those advanced souls who are successful in controlling all egoistic attitudes and prefer being away from the public gaze. They enjoy their spiritual glory substancially being one with the Lord but never let their secrets open because they do not like any publicity of their achievements or visits of the people around for their worldly gains. Our hearts go afar with these people who in spite of their exalted spiritual status prefer to be out of public gaze. Conversely there are people who have not achieved any spiritual excellence but pose to be great masters and like their false achievements publicized so that people follow them. Lalleshuri calls them 'people in sound sleep posing as wide awake'. The same is true of those advanced saints who have achieved great excellence but are householders busy with their

daily chores --- looking after their family needs and performing all essential worldly affairs. These yogis are the highest achievers in comparison to those who shun their active worldly life and take refuge in some forest to seek spiritual excellence.

131.

It's very difficult to stop the flowing ice-cold dribbling water from the eaves of a housetop. The dribble starts immediately after there is a slight change of temperature but the dripping water is very cold. Similarly it's equally impossible to hold the fast moving wind in two clenched hands. Lalleshuri reminds man in the same vein if one is able to keep his five senses (appetites and passions) -- touch, smell, taste, sight and hearing under control can do it all. Such a person can also find out and grab the hidden sun from a dark wintery sky or catch hold of sun of awakening in the duskiness of worldly pleasures. The pleasures of the world are compared to darkness because they have no stability and man is attracted towards their timely charm. The great yogis are great masters in this field. They make no distinction of taste, feeling, smell or sound. To them sweet or bitter makes no difference as they are above the pleasure of taste and more so they do not get placated with a soft feeling or annoyed with a foul smell. The human being is virtually a slave to these pleasures of sense along with mind controlling them. Keeping them under curb is really a hilarious job and it needs great determination to stop them from their evil designs but is an essential step-stone towards self-realization. No development is possible if one continues getting overpowered by such demands of the body. The man is equally a slave of further five fiery emotions lust, anger, greed, attachment and pride which are equally strong impediments in the spiritual development. It's in fact these emotions and sensual pleasures that keep man bound to the world and away from the Lord. It seems very hard for man to get freed from these fetters of life and that's why most of the people remain endlessly away from deliverance from their recurring births and deaths. Lalleshuri describes some hard experiences that are encountered in the cold winters of Kashmir in order to explain her point of controlling the

impact of senses on the spiritual advancement. As it is very hard to hold in hands the dripping ice cold water from the icicles below a roof hang in winter or controlling the hard blowing wind with bare hands so is it difficult to hold the impact of senses but the spiritually advanced people do it easily with their sense of high determination and saadhna. The impact of sensual pleasures distracts our attention from the real purpose of life and involves us eternally in the affairs of the world and the demands of the body. Unless the state of affairs is controlled, there cannot be any development towards the goals and the sufferings would continue unendingly.

The words *'shisharas wuth kus rattay'* in the first line of the poem may also suggest the final stage of the journey of *Kundallini Shakti* where she meets her Lord at the *'sahasrar'* and the ecstasy of their meet leads up the incessant flow of divine *amrita*. Lalleshuri probably prompts the devotee to toil urgently for the upward movement of his *Kundalini* and enjoy the taste of the divine flow that would have a dramatic effect on his person. The dripping of ice-cold water from the icicles overhead an ice covered housetop corresponds to the flow of *amrita* from the crown of the head of a blessed devotee.

132.

Water takes different forms in sub-zero temperature or frosty season, glass like transparent thick sheets of ice on water, icicles -- formed by the dripping water, snow storm and huge ice-slides that roll down high mountains slopes causing havoc to the forest wealth and the people around. When the sun gets warmer and drops its rays on them all of them instantly get back to their original form, the water. Lalleshuri weaves a beautiful metaphor using these different forms of water saying that everything in this world with different shapes and forms contain an essential common ingredient i.e. the presence of the Lord which remains mostly hidden from the public view because of their ignorance and lack of their essential awakening of self and thus they treat them differently as they look but once the sun of awakening from the east shines on them they begin looking them all in their original form i.e. as a personification

of the Lord. The erring human being keeps busy with the affairs of the world all his life taking the false for the truth and the material presence around him the only reality to be relied upon. For those a few who understand the truth of life and work tirelessly for the achievement of its goals suddenly the reality is unveiled and the eyes that earlier opened only on the material wealth feast on a newer world full of the grace of Lord. The reality is unfolded as the different forms of ice show their real face i.e. water everywhere when the warm rays of sun fall upon them. Lalleshuri wants to bring home to man that all worldly glamour, sights and scenes, wealth and riches seem just lumps of clay to an awakened soul instantly when the sun of awakening rises from the East on him causing a complete revolution of their self quite unknown before. The status is conferred upon those very few who get awakened to the secrets of their self and their Lord as a consequence of their great efforts. In truth the whole universe is the personification of the Lord and whatever is seen here including all living and non living things are different images of the Lord but the fact remains hidden with the ordinary people for many of their lives till they get the sunshine of spiritual awakening that opens the reality before them.

133.

Lalla gives a vivid but brief description of various stages of spiritual development. The seeker starts with some Tantra rites along with reading some holy scriptures preferably aloud but soon the stage passes and there remains no need of such ceremonies or a written word. Mental recitation of mantras takes over though it soon upgrades to silent motionless readings. This routine also soon gives way to a silent mental exercise when the whole body reverberates with the recitation of silent mantas in a way which does not at all interrupt any of the seekers usual routine. That's a wonderful exercise of an advanced devotee. All day to day routine is carried on comfortably but the mind keeps busy in the silent recitations uninterruptedly. For a progressing devotee there's a further development but a bigger one. There remains nothing about the seeker, his recitations or anything about him. The void of the individual

seeker melts away totally by becoming an integral part of the Supreme-Shiva. This development from an ordinary being to the highest stage of awakening is no doubt a hectic journey traversed by very few up to its culmination still there is no lack of such achievers who with their personal efforts and the grace of God reach their goals successfully. There are various ways and means to accomplish the goals of divinity and it depends on the individual capacities and the impact of past karma that determines the path. For some it proves very hectic while for some things are achieved easily. There are some hurdles in this way and it depends on the seeker how he manages them and crosses over to the next stage. The worldly desire and the sensual and emotional pulls of body are the main barriers and most of the people are reluctant to part with them despite a keen aptitude for reaching nearer to the Lord. They suffer and are not able to make any development till they are entangled permanently at a particular stage with no further progress. Then there are a few who on the basis of their rich stock of past karma instantly shun the desire of the world and the pleasures of sense and develop an unparalleled keen devotion for the Lord. They enjoy the grace of Lord in ample measure because of their deepest devotion. Such preferred devotees of the Lord take an instant flight to the heights and be one with the Lord.

Now certain people with admirable religious bent of mind engage themselves in some religious ceremonies on regular basis according to their cultural background or a custom in the family and continue with it almost whole life but a good number who gain substantial purity of thought and deed make some strides to advancement and cross over this stage and come to practicing repeated recitation (*Japa*) of some sacred hymns preferably under the guidance of a master or Guru. And on gaining significant advancement and passing various tests given by the Guru the seeker enters next into an advanced stage of pure consciousness, a stage where all duality vanishes and all divine secrets reveal clear and all differences between him and his Lord finish for ever. This is a stage of absolute joy and satisfaction where the seeker is in clear communion with God because all impediments between him and his Lord are lifted for him. In spite of such an elevated position there's yet further scope for development which is the final stage, the stage of nonentity or *shunya*. This is the absolute merger of the individual soul

with the universal soul. It's like a drop of water becoming the ocean itself by becoming one with it. It's the stage of ultimate ecstasy, the goal wished for by all enlightened seekers.

134.

Lalla castigates the mistaking man by saying that the Lord cannot be approached by dressing fabulously in expensive saint like clothes or observing various rites and ceremonies and fasts whatsoever to please gods. The right action is not providing exclusive body comforts and comfortable living, taking exclusive foods and pampering an impressive constitution! She emphasizes that seeking the real purpose of life --- the realization of the absolute truth and getting freed from the shackles of birth and death is the truest purpose of life that can be achieved by working conscientiously in this direction through silent contemplation in the name of the Lord. Making a show of one's false achievements can in no way make anybody godly. Those who have achieved the truest excellence in the spiritual field prefer to be away from the gaze of common people. They have a celestial grace and enjoy the grace of the Lord in ample measure. They do not care for any worldly comforts, wealth or reputation because they enjoy the heavenly contentment and do not go after any worldly pleasures. They have shunned the desire of the world and stamped on the pleasures of sense and the fiery emotions of the body.

Lalleshuri has very humbly pinpointed the real truth of some god-men who live a luxurious life and direct people into various spiritual rites and ceremonies especially to keep their influence alive longer and longer. This is especially true of lots of present day saints and god men who enjoy a princely life style and conduct rallies of thousands of devotees to deliver their discourses. They live in magnificent ashrams, travel by chartered planes and collect lots and lots of money in the name of God. Hordes of unsuspecting people visit them for fulfilling their worldly desires, make heavy donations and thus continue involving themselves more and more in the web of the world. Lalleshuri says that the better course is only to concentrate on self and try looking the truth

inside as the Lord can be very safely sought first through purity of thought and then concentration of self. The presence of the Lord can be felt everywhere but we should try to make ourselves capable to see Him face to face in everything. The need of a Guru is a must for all conscious seekers though there's no need to search for him as when your need becomes pressing really he will present himself before you, be assured.

135.

Lalleshuri has used the words 'paanch booth' in the first line which can be interpreted as the five sinful inherent instincts (lust, anger, greed, attachment and ego). These are the enemies of all spiritual development and can be safely killed by feeding on the feeds of self-awareness. Once one becomes conscious about the real purpose of life these emotions lose ground naturally and one is freed from the greatest impediment towards the realization of self. These so-called rams that have excessively fattened up with unnatural pampering hinder all spiritual progress. So by gaining awareness of the self they'll be automatically neglected and thus starved to a natural death and rid the seeker of this biggest impediment. When the seeker succeeds curbing these animal instincts he would be ready to realize the ultimate truth of the Lord. The next step is to overcome the impact of the five overpowering senses (smell, taste, touch, hearing and sight) that basically bind us to the world and keep us away from the Lord. It will be a big step towards awakening as the seeker instantly experiences great satisfaction of purpose and a strange control over powered senses, taste and touch, hunger and thirst, smell and feeling and hence a great satisfaction of purpose. Gaining control over the pleasures of sense is very hard but great masters are the truest masters of their self as they have gained the capacity to have all their senses and instincts perfectly under control. They experience a perfect freedom from all desire and feel naturally detached from the affairs of the world. Lalleshuri says once the seeker is freed from these shackles of the mind he experiences a great satisfaction and naturally ready for the exclusive grace of the Lord. He is gradually relieved of the heavy burdens of past karma because his absolute saadhna and the grace of the Lord

liquidate considerably the impact of past evil karmic obligations. The obligations of past karma are very potential and one does not get absolved of its impact unless one pays for it equally. The worst part of it is while the old obligations are being redeemed or paid off the new ones are added to the account making it a vicious circle never to be absolved in totality. Now only the grace of the Lord comes to the rescue of a devotee which can be gained by absolute devotion and considerable detachment from the affairs of the world. The advanced souls are never misled by sensual pleasures as with spiritual advancement they gain control on them and become almost carefree about all the lure of the world. These are in fact shackles that bind man permanently to life and keep him away from its real purpose of making efforts to attain deliverance from its recurring birth and death. Even great advanced souls who are at the zenith of spiritual achievement sometime get tempted by the pleasures of sense and the result is sheer disaster. They fall off instantly from their heights and lose all their glory forever. Therefore caution is a keyword at all levels as none of the stages of development can be considered a safe haven for such downfall.

136.

Lalla gives a pointed counsel to the seeker of the ultimate truth of life -- pretend to be a fool though wise, blind despite seeing everything, deaf and dumb despite adequate power of speech and hearing. She says with certainty that one who is able to carry out such a difficult personal discipline successfully will surely lead to realization. Though it requires great physical and mental effort to accomplish such a difficult proposition but it'll surely drill one onto perfect self control which's the essential fundamental to achieve all spiritual goals. The purpose of such a conduct is definitely a display of extreme discipline of self capable to give a seeker an instant lift from an ordinary human being to an exclusive devotee of the Lord. The guidance also suggests extreme politeness free from all egos and pride along with discrimination on the basis of all deviations. Great saints exercise complete restraint on their senses and emotional outbursts. They have lost all interest in the affairs of the world

being overwhelmed with the grace of Lord and the divine bliss of their awakened spirit. They do not need to continue with the world as the purpose of their life is fulfilled but they have definitely some purpose to follow --- either personal or some divine responsibility. Their life is far above the ordinary people filled with the desire of the world so their behaviour too is usually astonishing for the ordinary people. The suggestion given by Lalleshuri in this poem is a suitable attribute worthy of all such awakened souls. She further wants the spiritual aspirant to face patiently all situations of life and people without any provocation or anger, without any objection or protest. This also is a wonderful capacity of all advanced devotees of the Lord. They have all their emotions perfectly under their control. They cannot go into a fit of anger in spite of the worst provocation and same is true of their other emotions too --- lust, greed, attachment and ego. Lalleshuri actually wants man to attain all such divine attributes before proceeding on the divine path and be much more humane and free from excessive attachment to life's glamour. It would naturally have a revolutionary change of perceptions and take man nearer to the Lord. Ego (Ahankaar) is the greatest enemy of all spiritual development and the most appropriate exercise to control anger is to try behaving childlike which is again the attribute of great awakened saints who keep smiling in the face of all difficulties. In the sense it's a great piece of advice for an ordinary human being as well as an awakened individual having the capability to take an ordinary mortal too far on to his way towards realization.

137.

Lalleshuri says it is no wisdom to impart spiritual wisdom to people who lack good judgment because they have low mental capacity and initiatives to understand its necessity in life. The people referred to here are not the utter nonsense but those with good worldly wisdom busy in the affairs of the world so deeply that all counsel or advice to get them awakened to its real truth falls flat on them. The temptation of the world is no doubt so deep that it makes almost everybody a fool by getting absorbed in the affairs of this transitory world and farther from

the grace of the Lord. Lalleshuri seems absolutely dejected with the common man for their inability to follow the writing on the wall and wants people with adequate initiatives and good mental and physical capacities only to be selected for spiritual instruction to achieve the desired goals. According to Lalleshuri it's no use initiating onto the spiritual path those who are deeply sunk into the morass of worldly affairs. It will be like wasting a day's work in feeding an ass molasses which it does not like or sowing seeds in a sandy riverbed which cannot grow any vegetation or wasting oil in making cakes out of bran floor. Regarding the wonderful presentation of the idea in this poem it can be said that it's only the genius of Lalleshuri that could weave such similes with wonderful brilliance and efficiency to explain the point.

Now here is a good instruction about being worldly wise and spiritually a fool. Those who lead a successful worldly life, raise a good family of healthy children, collect lots of worldly wealth and riches, exercise great power and authority over the weak and oppressed are considered people with great wisdom and so worldly wise. Does the wisdom of such a successful person save him from death or the pains of coming into life again? Do his power and riches, family and contacts accompany him in the worst causality of his life? Does he receive any special treatment in the disposal of his sins in the other world? If answer to all these questions is in the negative then what is the purpose of his great worldly achievements! We can say simply that in spite of his great worldly achievements he is spiritually a fool. He has wasted one more life, the rarest of the rare opportunity provided to him for the achievement of the truest purpose of life --- liberation from the shackles of recurring birth and death and the grace of the Lord. Lalleshuri is truly concerned about the destiny of such worldly wise and wants passionately that they realize the truest purpose of life and not waste one more opportunity provided to them by the graceful Lord.

138.

Lalla is extremely dejected with the conduct of the common man who in spite of receiving numerous indications about the transitory

status of worldly life with a painful end goes on busying himself with it blindly and does not surprisingly heed to its real purpose. All efforts to bring him round seem futile to her so in a loud protest she says that these misled and misdirected fools cannot be brought round to follow the actual purpose of life and compares the futile exercise to making a hole through a strand of hair or lifting and throwing a mountain to a distance or filling up the enormous depths of the ocean with bare hands. The straying man goes on repeating his involvement in the affairs of life repeatedly life after life suffering endlessly knowing full well that his life is a rare opportunity provided to him especially with the purpose of achieving deliverance from the pain of recurring birth and death. How strange this naked truth does not deter him from the futile exercise of living a worldly life knowing full well its ultimate futile end. The temptation of the world and its affairs is so deep that in spite of its futile nature man is taken head and ears into its fold and does not wake up till he is taken to an unknown destination never to return. All his wealth and power, family and children are of no avail in his final journey. He has to go alone and account for his deeds unaided. The futile exercise of worldly life and its lures add only to his woes because it proves a source of numerous violations of divine law. And the result is that justice is delivered. Yet another painful life! And the unending cycle goes on endlessly!!

Lalleshuri is absolutely pained on the obstinate behaviour of man and once again reminds him not to waste his opportunity of seeking the grace of the Lord and work conscientiously for his deliverance from the pains of recurring birth and death as the real truth of life is to ignore the desire of the world and seek the grace of the Lord, that only can take him across the murky ocean of this life.

139.

Lalleshuri counsels the seeker to be confident about the grace of the Lord. There may be trials and tribulations, ups and downs, troubles and misfortunes but lord never disappoints his devotee. The desire of the world is certainly very hard to blank out so let you wish for a situation

where all the happenings of the world, all good or bad have least effect on you such that both your eyes and ears lose the capacity to function and least respond to any such happenings around. She says there is definitely a big promise of redemption for all such people. She predicts a sure possibility when the exclusive grace of the Lord would one day enlighten the soul of man however engrossed in the affairs of the world and light a lamp of divinity in his heart that would glow as bright as sun in spite of the hard gusts of the wind of the attractions of the world. The possibility of such a grace of Lord is the ultimate truth of the destiny of man who passes through millions of body forms without any prospect of deliverance. The Lord has to release the soul from the captivity of body sooner or later. The human form is the most exclusive opportunity for the redemption of past karma and liberation from recurring births and deaths. Man ignores this rarest of the rare opportunity by involving deeply in the affairs of the world so the graceful Lord ultimately liberates the soul by an exclusive grace which crops up suddenly in an individual and changes his mind. Lalleshuri refers to the same inner divine call which undoubtedly brightens up the whole inner self with such a bright celestial light which remains unaffected even by the strong wind of the worldly attractions. The worldly trouble and pain is simply dissolved when the ray of celestial hope falls on the psyche of the devotee who enjoys a strange bliss far higher-ranking than all the pleasures of the world.

It cannot be out of place to mention that such an eventuality of divine grace is the rarest of the rare and should not be considered an alternative to the lack of initiatives to be taken in the divine path. One cannot ignore the essential purpose of life simply in the hope of a special grace of the Lord. No special divine grace is possible unless we get substantially detached from the active worldly life and the pleasures of sense. While going through the ordinary worldly life we get involved in lots of situations and go on adding to our loads of bad karma and it becomes obligatory to seek its redemption either simultaneously or in the next life. Thus the unending cycle of births and deaths goes on. As such there is no alternative to the steps one has to take towards his essential purpose of life --- the awakening of self and being one with the Supreme Lord.

140.

Lalleshuri explains a very subtle universal mystery and enjoins upon the learned Pundit of Kashmir to assimilate its contents with special reference to the real purpose of human life. The vast universe along with its numerous forms and shapes is not a static exhibit. It matures into the capacity to assimilate into a much larger but formless whole and becomes one with the limitless void or nothingness or 'shuniya'. The 'shuniya' here denotes the vast personification of the Lord that includes the unlimited vastness of the universe together with His total influence into a single formless whole. It's like zero which represents nothingness but is essential in all calculations. Supreme Lord the creator and destroyer of the cosmos is Himself the personification of His creation, the universe and hence 'shunya'. Supreme Shiva is usually worshipped in this form and the advanced devotees feel His holy presence easily around in every form and shape both living and nonliving. The whole creation which seems so enormous and vast to the human eye is the result of the fulfillment of a small wish of the Lord and still it extends to millions of years beyond the limited knowledge of the mortal man. It depends only on the sweet will of the Lord how long the act prolongs and when it would end. But one thing is sure that the wonderful drama of the Lord is not unchanging but a dynamic evolutionary process ever changing into a better phase of life. Lalleshuri describes the same character of the Lord's creation when all diversity of Lord's wish process takes a new shape and matures into a single whole represented in a better way by the Supreme Lord Himself. Consequently as per the wish of the Lord this ethereal void also dissolves and there remains the lone indefinable supreme, the universal Lord --- the Supreme-Shiva. Lalleshuri gives a special instruction. She tells man about his ultimate goal of being one with the Lord which he can realize by working through various stages of development. The human being as a result of his sustained practice is lifted from his ordinary existence to ethereal form to become ultimately one with the Lord, the stage of extreme ecstasy and solution of all problems. The activity corresponds with the evolution of the universal whole as there is no real difference between the vast external universe and the limited internal universe of

the body, except that the individual believes itself to be different. A human being is a living microcosm of the universe, and the universe is a living macrocosm of a human being.

141.

Lalleshuri did not approve the worship of stone images and visiting temples as was a common practice in her time and continues till now. She preaches that the practice does not help the seeker in achieving any of the essential goals of life though people have had a tremendous belief since time immemorial that all murties are the real gods and goddesses and the fulfillers of all wishes and boons both worldly and ethereal so the practice has continued faithfully with the masses in spite of scores of religious reformers time and again working against it. On the other hand there is other school of thought equally of the opinion that the stone shapes of gods and goddesses help in adequate concentration of an ordinary devotee till he reaches a higher state of consciousness where the need of an image finishes naturally. Moreover the existence of temples and visiting them daily or occasionally helps maintain a celestial atmosphere inside and outside our self and extends a favourable spiritual ambiance for the general benefit of the common believers. But Lalleshuri has a strong argument here to put forth --- the regular worship of stone images cannot put a seeker on the right path of awakening which is the essential purpose of life. Unless the required steps are taken in this direction the man will continue visiting temples and worshipping there all his life with the real purpose still eluding him. She emphatically reminds the stubborn Brahmin of Kashmir who had been in the habit of visiting daily a Shiva temple with a large stone image inside the sanctum sanctorum also built of large stones about the futility of the activity unless the steps are taken for the truest awakening of self. Lalleshuri suggests the exercise of breath (Pranayama) as a right vehicle to put the seeker on the right track but the exercise should definitely accompany other important prerequisites like the adequate concentration of mind and the control of wavering thought. Pranayama is an authentic process through which a seeker is able to achieve

perfection step by step in Kundalini Yoga that is capable to take him to the highest spiritual goals. This exercise if performed in a systematic way has the potential to awaken the Kundalini Shakti which's believed to be a source of infinite energy in the form of a coiled serpent seated at the lower end of the spinal cord around the genital part of the human body. The energy is aroused and brought up to the crown of the head, the highest seat of cosmic energy centre considered the abode of Lord Shiva, through deep concentration of mind, mantras and yogic exercises especially Pranayama. The seeker is required to follow a much disciplined life as there should be no distractions caused by the wavering mind or other worldly attractions liable to deviation from the main purpose. One has to learn equating mind with the movement of breath and it can be practiced effectively under the guidance of a teacher who would take him from stage to stage as per his capacity to progress.

142.

The justice of the Lord is not arbitrary. The common destiny is based strictly on the karmic obligations. Whatever is destined is sure to happen. The destiny cannot be reversed by performing ceremonial rites to please gods or activities like that. The ordinary people living the mundane life usually try to neutralize the effect of karma with some religious rites or ceremonies recommended by some Pundits or astrologers. Lalleshuri calls it 'twisting the rope of sand' as no rope can be formed neither out of sand nor any karmic obligation altered by performing futile rites or ceremonies. Whatever good or bad we face in life is destined according to our own actions of the past. Now there are some authentic opinions from spiritual masters that a complete changeover to righteousness and purity of heart along with special prayers with due concentration on the Lord's name do have the power of reducing the impact of karmic obligation to the extent that even the most horrible effect can be neutralized and reduced to just the blink of an eye. It seems naturally true. Once one attains extreme purity of heart it can naturally invite the Lord's grace and the love of His creation which will surely be followed by admirable and pious activity. Good karmas will go

on adding to his account thus neutralizing the impact of past bad actions. The pleasing character and admirable behaviour will surely lead to uplift of spirit and the awakening of self. The gates of the Lord's blessings will open naturally and the individual will tread the path of divinity by leaps and bounds. The impact of past karma will not be any major impediment if such a devotee tries to distance himself from the unnecessary desire of the world. The Lord is truly magnanimous in the delivery of justice to His beloved devotees otherwise it is only those who have awakened to the truth of life and going briskly on the path on divinity such a grace of the Lord is expected. The highly awakened souls too cannot escape the impact of their past karma but they've the option to choose the time and occasion for paying off for their past actions which they do to avoid any further obligations that would hinder the final redemption of their sins.

143.

The ego (ahankaara) does not reside in the physical body, because it is not at all physical. It resides in the subtle body and moves in the nadies, the ethereal nerves. The 72,000 nadies of the body act as conduits for praana, which's closely related to ego. The praana enters or leaves the body through its nine doors --- two eyes, two ears, two nostrils, the tongue, the anus and the genital organ. Praana moving with breaths enkindles the body's fire, and the mind is carried out through these doors by praana to experience the world. Thus the human being is more and more involved in the mundane world. The eyes see and get attracted to the so called beauty of the world. Similarly the ears, the nostrils and the tongue act and connect closely with the false attractions of the world. The genital organs promote sexual urge which is the most powerful deterrent from the spiritual progress. The advanced saints exercise tremendous control on these senses by the exercise of breath and the other means too and get detached from the desire of the world and the other demands of the body. The restriction of the movement of praana inside the body is the highest achievement for a seeker as it serves him many a purpose including the kundalini jagran which is the greatest achievement for all seekers and one who achieves this goal is

called the true yogi. Lalleshuri explains the same truth in her own way telling the seeker to shut these nine doors for the restriction of the movement of praana within the limits of the body for its legitimate purpose. Further she emphasizes a complete curb on five emotions (lust, anger, greed, attachment and pride) and five senses (smell, taste, touch, hearing and sight) along with their controller the mind (total 10+1). She warns if the practice is not fully undertaken without any let-up there's no chance of reaching the chambers of the Lord and achieving absolute awakening. The movement of praana outside body engages man in the mundane activities and limiting its movement within the body works up especially in the awakening of Kundalani Shakti which is the direct and sure path towards the realization of all spiritual goals. The restricted movement of praana through exercise of breath (pranayama) helps in releasing the energy from the muladar-chakra at the lower end of spine and its upward movement and final culmination on the crown of the head. It's here that the seeker experiences extreme ecstasy of spirit by being one with the Lord.

144.

A good number of people have a deep flair for studying sacred scriptures and going deep into the intricate theories of religious philosophies. They often indulge in spiritual discussions and prefer giving out comprehensive discourses before audiences and are often highly admired for their deep knowledge. They attain a command over the power of their oratory and speech and with time they gain the capacity to make their audience spellbound with their preaching. But very few of them put this theory into practice that would take them ahead towards the truest purpose of their own life. Some of them do possess a practical experience of the divine truth but most of them lack this important faculty and do simply interest in reading philosophies without any practice thereof. Lalleshuri pinpoints the same fact of these learned men and women saying that having merely a sound knowledge about the intricate philosophies does not count if you've no practical experience though she immediately admits that realization of the goals in this

direction is really a very difficult affair. She quotes her personal experience in this regard saying --- while she got into practicing vehemently on the divine name she forgot all bookish knowledge though she started experiencing the truest bliss of the divine grace. This is truly the truth of the matter, when a seeker achieves a stage of thorough communion with the Lord by getting deeply concentrated onto His divine grace all philosophies and theories shed past and a strange ecstasy of spirit takes over.

It seems pertinent to add here that the divine path is truly very hard to tread but not impossible to achieve. When a devotee prepares himself honestly for the divine course, sheds considerably the desire of the world and the pleasures of sense he is virtually invited by the Lord with open arms and he experiences a strange divine ecstasy which is itself a great pleasure. Lalleshuri is right in saying that the journey is difficult as one has to detach himself from the pleasures of the world but once some initial steps are taken things become far more easy and pleasant and the goals seem easily attainable.

145.

The rule of karma is an account of give and take. One has to bear the consequence of an action in equal terms may be in this life or the next because nobody can escape the deliverance of justice in this case. Everybody comes to life with his own obligation of karma both good and bad and is required to pay equally for it. None else is responsible for one's past actions. Everybody has to repay in equal terms though one is definitely at an advantage as a consequence of some good actions of the past and equally at a disadvantage for the bad ones. Through each life the normal being goes on adding to his account and thus the process continues with no let up. As a human being we're at an advantage to have sufficient occasions to add something good and also repay for the past bad but the things get worse when we fail to understand the truth of this life and waste this valuable opportunity. This is what Lalleshuri indicates saying that the real purpose of life is to go back to the Lord with a clean slate without any past obligations of Karma. That is the truest purpose of

life but the unfortunate circumstance that prevails is creating lot of concern for all conscientious and learned souls. Almost all except a few, negligible few, follow the real purpose of life and make a sincere attempt to reach God and the rest, the masses ignore it and lose the rarest of the rare opportunity and go on grinding in the unending process of birth and death. They go on adding abundantly to their bad karma as they miss all occasions of doing good both towards their Lord and His creation equally. Now those who grab the occasion and fall in line making some sincere efforts towards their liberation make some sincere efforts to make amends to their past record of karma by doing some good. It is here that the Lord comes to their rescue by showing them the path of piety and generate in them adequate devotion and love for the creation of the Lord. It may take them some more lives to reach their destination of full realization as and when their hearts become absolutely clean or can otherwise be achieved instantly with a special blessing of the Lord which is definitely very rare. The justice of the Lord here is not arbitrary but based on the truest justice and it verily depends on the purity of an individual soul and complete detachment from the affairs of the world that can ease things for him

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146.

Here's a great lesson of detachment in this poem. Detachment does not suggest ignoring absolutely the concerns of the world. It is being engaged in the affairs of the world but getting away from its temptations. The lotus flower grows in filth and mud but remains ever clean and unaffected by its dirty environment. The detached souls likewise remain unaffected by the temptations of life though actively involved in the world. Lalleshuri advises man to adopt the attributes of such an abstainer who remains unaffected by all worldly events however important these may be. She says such people do not feel elated if offered the kingship of their land and do not get disturbed if deprived of it. Such people have a wonderful control on their self such that they keep indifferent to the worldly events around though actively involved in them. These super souls are highly eulogized in the spiritual world for

being dead to the worldly desire before their actual death which turns absolutely a nonevent for them. Lalleshuri says such a man who is away from the temptation of the world does not die a worldly death. He enjoys a sudden spiritual uplift which takes him far above the mundane. Such a stage of development is not easy for a common man as it involves in the first instance the toughest sense of longing for personal deliverance from the shackles of the birth and death through sincere devotion of the Lord and deep love for His creation. This can be called absolute freedom from the world while living an active life and it's really the most commendable attribute of highly elevated souls who enjoy the choicest grace of Lord on the merits of their personal qualities of head, heart and spirit. Lalleshuri is all admiration for such elevated people saying that these people do not pamper any greed of the world and do not die a worldly death because they are already freed from the ordinary life process that binds man ordinarily because of ignoring its truest purpose. Such elevated souls have no fear of death because the purpose of their worldly existence is fulfilled totally and as such they can leave their body frame anytime as they desire but sometimes they keep it further for some special purpose either for the redemption of their pending karmic obligations or for some social obligations as required for the general awakening of the masses.

147.

Lalleshuri does not approve going on frequent fasts or eating vigorously on sacred occasions with the purpose of appeasing gods and achieving certain spiritual goals. She says such activities do not serve any purpose and do not save any of them from the pains of worldly death. Those who go on frequent fasts as a penance to appease gods face the end of life equally as those who indulge in excessive eating sweet foods or drinks as an offering to the gods. And the further dreadful consequence of the activity is that these people nourish a strange abominable vain pride all their lives for indulging into such religious activities which's the worst enemy of all spiritual development. Lalleshuri compares these so-called god men with those pious souls who've detached themselves from the active life and prefer living away

from the hustle and bustle of the world living close to nature on some selected wild vegetables of the forest. These people live in perfect communion with gods far above the fear of worldly death having achieved perfect salvation and freedom from the frequent birth and death which's the root of all human suffering. The lesson here is about maintaining simplicity in all matters of life. The purpose of life is to achieve its real purpose not having an expensive life style. Eating is essential for the upkeep of the body so is dressing and other requirements. But all such needs should not exceed the limit. There is no crime worse than using the resources extensively which causes lot of wastage and harms the body not to speak of any spiritual advancement. Such lavish expenditure on holy occasions with an intention to appease gods is the worst interpretation of scriptures. No spiritual goals are expected to be achieved by going on fasts or arranging varied delicious foods for a number of people especially Pundits on special occasions. The realized souls prefer very simple foods and dress. They avoid all kinds of popularity for themselves or meeting lots of people and making a show of their achievements. It is here that Lalleshuri says about some wild vegetables of Kashmir (Hand te Wopal-Haakh) that was considered very auspicious and usually used by ancient saints. She says that those who live on such simple foods live a long pious life and naturally get freed from the dread of worldly death being well prepared to face it boldly.

148.

Lalleshuri cautions the seeker that performing ascetic practices and practicing self-control alone cannot help achieve realization of self nor can the deepest longing for the Lord help in reaching the final destination of becoming one with Him. She says even if the devotee dissolves himself entirely in the love of the Lord like salt does in water still he cannot achieve fully his goals. The ultimate goal for a seeker is getting one with the Supreme Lord ending all dualities. It is the highest achievement but it is only the grace of Lord that can make it possible but how to win that grace of the Lord is the biggest question that has to find an answer? Nobody can find answer to this mystery of the Lord. There are some who go on yearning without success through numerous lives

though there are a few who are blessed instantly and take no time to reach the heights. That is why the devotees do not want justice in response to their deeds; they want only the grace of the Lord. It is really a great mystery of the Lord --- though on one hand the decisions of the Lord are not arbitrary but based on certain fixed principles but why such a special grace is bestowed upon a few is unimaginable. Now it is widely believed that the special grace of the Lord depends how deeply your heart behaves. If your languishing for Him crosses all limits that there remains nothing between Him and you, the Lord responds instantly and presents face to face before you to ask for your desire but such instances are the rarest of the rare though not impossible. So here too a very pointed truth emerges. Those who get delayed in getting special favours do lack definitely in their depth of devotion. They are not able to reach the required point of yearning so they lag behind. And those favoured devotees who nourish a truly burning desire to be one with their Lord and also those who have lost all interest in their individual self and are centered completely with their Lord receive an immediate response. Lalleshuri says even if the devotee is able to concentrate on his beloved Lord so deeply as the salt is dissolved in water still the chances of his full awakening are rare. Here too she is apprehensive about the complete merger of the devotee with his Lord as the condition of complete absence of duality is not fulfilled. Lalleshuri had achieved all the heights of spiritual goals, become one with the supreme for all purposes eternally and was now out to opening herself before the erring masses for their awakening.

149.

Lalleshuri calls the powerful human instincts, greed, lust and pride three highway robbers who rob a man of his sound practical judgment by making him indulge into activities that make him more of an animal than a human being. So she eulogizes highly a person who is able to keep these potent instincts under control and calls him the truest seeker of the Lord. Such a person is truly capable to seek the blessings of the Lord because he considers all earthly wealth and riches quite worthless equivalent to ashes.

The human being gets involved in the worldly activities and keeps away from the ways of God due to his excessive indulgence in sensual pleasures. All five senses attract him heavily towards the attractions of the world and keep him busily involved in the affairs of life. All the indications that he receives from time to time about the impermanence of this life are ignored by him. He experiences strange changes in his body features with age till it reduces to a frail structure almost ready to be carried to an unknown destination never to return. Even the most horrible events like death and disease, poverty and hunger, loss and deprivation do not awaken him to the real purpose of life. The lure of life and it's so called pleasures keep him glued to it quite irresponsibly. Though he is aware about the perils of this cosmic play of the Lord still he does not awaken to its truest purpose. Thus he goes on changing lives and suffering pains of birth and death one after another without any let up whatsoever. Now there are a few who rise to the occasion and realize the truth of life. They experience a change of mind and a strange aversion for the glamour of life. They distance themselves from the temptations around and seek ways and means to go nearer to the Lord's grace. They get a strange uplift of spirit and naturally the ways to eternity open for them. Most of them continue with their present mode of life but their heart is already out with the Lord. Now it depends on the individual potentiality how he is able to develop the intensity of devotion for the Lord. The deeper the devotion the sooner is the expectation of deliverance from the shackles of the worldly life. But for all kinds of spiritual development one has to be away from the desire of the world and keep under control the carnal demands of the body. Lalleshuri does not preach to be away from active life but wants man to escape from its undue attachment. Once one understands and is convinced about the impermanent nature of this life that it ends only in painful death he naturally takes steps for his liberation.

150.

Lalleshuri condemns all types of underhanded feats performed by some feigned god men to collect money and achieve unjustifiable

reputation. These people perform great miracles before large gatherings and earn lot of renown among masses in the name of spiritual advancement. Lots of unsuspected people are caught in the net of their flamboyance in the hope of getting material benefits like instant high gains in business, high scale jobs or sudden recovery from an incurable illness and the like. They shower huge money on them and make others also follow suit. Lalleshuri wants to awaken masses to the fact of these fake spiritual personalities by saying even if they perform miracles of any degree like sudden stoppage of flowing water of a down flowing stream, sudden cooling down of violent raging fire, walking up in the air ordinarily on ones legs or even milking fresh milk from the wooden model of a cow they should not be accepted as genuine. Though such activities are impossible to perform still these feigned ascetics perform them and various other impossible actions successfully before huge gatherings. Lalleshuri warns all such unsuspecting people that such activities are the result of proven fraud and deceit and have no connection with any kind of spiritual advancement. All spiritually awakened souls are distanced from all the material benefits of the world and as such do not help people in the attainment of such gains. Their main concern is to awaken people to the real purpose of life --- getting nearer to the grace of the Lord, not getting more and more involved in the temptations of the uncertain worldly life.

151.

Lalleshuri disapproves the action of people who only for the sake of gaining reputation of being prolific readers of scriptures read them aloud preferably in the public view not for any personal advancement. She compares them to a pet parrot in its cage singing 'Ram' 'Ram' ceaselessly little knowing about its significance as taught by its keeper. The purpose here is emphasizing upon the importance of putting into practice the crux of these Holy Scriptures than simply reading them especially for some personal reputation. What's the purpose of reading nice sayings if not acted unto! The purpose of reading scriptures should be to make them a guide for spiritual development otherwise it

becomes just a routine for a lover of God to read them regularly merely for the sake of their sanctity as the numerous visitors who visit temples and sacred places and definitely enjoy going there but that doesn't add to their awakening. One should seek out the self within by deepest devotion and practice not by reading only. Lalleshuri boasts saying that she has read enough of Bhagavad-Gita by doing the truest Saadhna that helped her achieving the heights of her development. She calls it reading the truest form of the Holy Scriptures not just following the formality of reading its text for the sake of reading only.

One particular aspect of the discussion needs clarification here. Reading Holy Scriptures for the sake of their sanctity is good. These divine inscriptions, carried down thousands of years have a divine significance so reading them regularly adds to personal awareness. Some mantras have a special sanctity attached to them as these holy texts have been repeatedly recited by great *rishis* and holy men for thousands of years so they carry the holy aura along with them. Once recited with a pure heart they have a tremendous impact on the devotees. But here the argument of Lalleshuri carries weight. She is of the belief that reading scriptures or reciting holy mantras will not help unless there is the real change of heart that encourages detachment from the worldly affairs and following the truest purpose of life. What is the use of reciting holy mantras regularly or reading scriptures the whole life if there is no advancement towards personal spiritual awakening! The essential purpose of life is to seek the ultimate realization of divine blessing that would take man nearest to the Lord and freedom from the pains of recurring birth and death.

152.

Lalleshuri says that the pathway of our knowledge is a personal backyard with flourishing veggie crop. It can no longer sustain present needs unless more knowledge is added to it. It can be generated by good karma or good deeds and self restraint in our present life. The flourishing green crop of veggies can be a nice food for the goats of sacrifice that are to be sacrificed on the altar of Mother Shakti. These sacrificial goats

represent the past karmic liabilities. Let them browse freely on this fresh vegetable and get fattened enormously. It will act two ways. The garden will be left bare of the veggies and the goats killed on the altar. Thus you are absolved for ever from the obligations of your past karma. The idea is to exchange good for the evil! The more good we perform the lesser the past bad karma will have its effect. So the best way to escape from the past liabilities is to perform better in this life such that we're saved in two ways --- making a smooth present and ensuring a safe future! The law of karma is a strange phenomenon. We carry nothing along past our death except our record of karma. It is our karmic account that decides our future incarnation. Only the human form is capable to add or liquidate karma. Those who remain engrossed in the world add more to their bad karma than good. The awakened souls try their best to lighten their burden of bad karma with good deeds as they are conscious about the effect of their deeds. The special blessings of the Lord can lighten the effect of our past bad deeds. Even a worst happening can be replaced by a simple one by the blessings of the Lord. The knowledgeable people take care about their good or bad effects of their deeds. They try to absolve themselves of the effects of their past bad karma in their current life only. The realized souls try to meet their Lord with a clean slate of karmic obligation so that they become one with the Lord which is the ultimate goal of all advanced devotees. Even the great advanced saints have to pay for their residual karmic obligations and for that they have to come to life again and that's why we see some advanced saints among us living a usual life though detached from the affairs of the world.

153.

The transcendent state of the Supreme Lord is expressed here! Lalleshuri describes in her own might the supreme almost incomprehensible state of Lord Shiva. This form of the Lord is the ultimate desire of all conscientious aspirants. She says the speech, one of the means capable to know the Lord has no relevance there in this state of the Lord. The other sound means to reach the Lord is through controlling mind, the most potent medium of keeping man involved in

the world. But here too, in this high state of the Lord it is equally ineffective of purpose. Now, Kwal (kula) is the seat of Shakti seated in the Muladhar Chakra of the ordinary human being liable to be awakened through sustained devotion and carried forward cutting across six chakras and finally meeting her Lord in the Shahasrara, the abode of Parm Shiva (Akula) at the crown of head. All these disappear from view having no relevance in the supreme state of Shiva. Speechlessness and immobility of body, the meditative process to get nearer to the Lord also does not prove relevant in this state of the Lord. The conceivable dual forms of the Lord Shiva and Shakti are also not present there. And Lalleshuri adds --- whatever remains there besides these conceivable ways and means is to be followed to reach the highest state of the supreme Lord. So in the last line of the poem she says ---- Mwati'yay kunh te suy op'desh --- 'whatever remains is the truest instruction to be followed' and this is in truth beyond what seems to her ordinary having achieved the highest stages of excellence where nothing more remains to be achieved. The description also suggests the heights that a sincere devotee can accomplish and how vast the attributes of the Lord are and also how open are they to be achieved.

Another interpretation of *Kula* and *Akula* --- *'kwal'* or family (Sanskrit *kula*), is the group consisting of the '*jiwa*' (individual soul), '*prakrti*' (primal matter), space, time, ether, earth, water, fire, and air. The '*akwal*' is that which transcends these. Hence, '*kwal-Akwal*' also means the totality of all creation, or the visible creation and that which transcends it. Lalleshuri had achieved divine excellence beyond such spaces of thought and the purpose here is to awaken the aspirant to the extent he can ride up as a consequence of *saadhna.*

154.

The divine consciousness instantly revolutionizes man. All worldly desire and the desire for sense gratification is dissolved into supreme consciousness as the warmth of sun dissolves ice and snow back to its original shape. The simile used here is quite appropriate as the real truth of life is like water and whatever an ordinary human being experiences in this transitory world is only the modified shape of reality not the reality

itself which is changed like water into different shapes as the consequence of extreme cold conditions. The awakening of self is compared to the warmth of the sun rays that instantly reverses the solid but temporary state of water. It is the same revolution that takes place with the self of a human being when he is bestowed with the grace of Shiva and when his limited individual consciousness is dissolved into the supreme consciousness of the Lord. Lalla employs this metaphor to expound a central teaching of Kashmir Shaiva philosophy. In this account, all things are manifestations of the supreme consciousness, they are created in the playful spirit of spanda, the original vibration by which the Supreme Consciousness extends itself into the universe; when the outward phase of the vibration returns to its source, the differentiated forms of the universe dissolve back into unity. In higher awareness all differences of the seeker and the sought are finished, the little drop of water becomes the vast ocean upon becoming one with it. When the seeker understands the reality the whole world around gives a quite different spectacle for him. The presence of the Lord is felt everywhere in everything without the distinction of color or form. When the spiritual awareness dawns upon an individual all duality vanishes and there is Shiva and only Shiva experienced all around. Thus the stress in laid upon the level of divine consciousness in whose absence the life is simply an exercise in futility as it has to end in mysterious conditions with no clue of the destination where one is headed for leaving behind everything whatsoever is collected or achieved in this temporal world. Now in spite of the fully known fact that life has to end mysteriously and has to recommence in some other form, a further unknown mystery there is strange absence of awareness among the masses. Very little number of people follow the truest purpose of life which leads to the liberation of self from the shackles of birth and death and being one with the Supreme Lord.

155.

Lalleshuri did not recommend any kind of formal worship that engages lots of materials like flowers and rice, kusha grass and sesame seeds, varied incenses and lamps and lots of other things to be offered to

the Lord. The common household people perform regular as well as occasional worship of this kind both at their homes and temples besides grand congregations with the purpose of the appeasement of gods especially for material gains. Lalleshuri didn't believe or follow any such formal worship. She followed the teachings and guidance of her Guru in letter and spirit and was able to achieve the highest spiritual heights through her personal meditative processes and purity of mind. She says one who follows the word of his Guru and with determination and unwavering faith concentrates on the Lord's name would surely achieve the state of being motionless (samadhi) and subsequent awakening of self. That is the ultimate way of attainment of all goals and freedom from the fear of death. The formal routine worship of certain demigods at different places of worship or at small temples at home do not help an individual to progress substantially on the path to eternity or get anyway detached from the instable affairs of the world. The main trouble is the continued unabated attachment to the affairs of the world that keeps masses mired in the attractions of this temporal existence. Once there is a change in thought, from the world towards the Lord there is a great transformation of spirit and one naturally feels an aversion for unlimited attractions of the world. The worldly attractions and the interest in the sensual pleasures are replaced by a lasting interest in the ways of God. The purity of thought ushers in the divinely presence and there is a spiritual uplift that takes one nearer to the Lord.

156.

The universe is a vast measureless lake full of waters created and controlled by Shiva, the universal Lord. When compared with the enormousness of the supreme Lord it is so small that even a small mustard seed cannot sink in it. Numerous creatures big and small have been driving their sustenance on it, taking birth, dying and falling into it unendingly for millions upon millions of years, but these seem to come there, get life and fall down to their death instantly. In fact it seems so big only to the ordinary human being otherwise when compared to the greatness of the lord its greatness is quite insignificant. In spite of its

measureless vastness the universe is represented by a small dot (bindu), just a dot. This representation is essentially significant because it accommodates the unlimited vastness of the universe along with its creator, preserver and destroyer the universal Lord and is still represented by a bindu (dot or zero). It depicts the all pervading multifarious activity of the Lord on one side and the hollowness of the void called 'shunya' on the other. The representation is also depicted by 'shiv-linga' the most popular depiction widely worshipped by devotees world over. The deer, jackals and other creatures mentioned in the poem point to the un-awakened masses of men and women who continue living life after life without gaining any of the truest purpose fulfilled. Lalleshuri is pained heavily upon witnessing such a large number of people around her perpetually reeling in the sound sleep induced by the endless attractions of the world and the demands of body. She wants them to awaken from their slumber and work for their liberation once for all because the rarest of the rare opportunity that they are provided with is soon going to end that would result into their one more end of a futile exercise that is life. Lalleshuri had attained full access to all the mysteries of the universe having reached the highest stages of awakening. The purpose of such a description is to give the spiritual aspirant a clue of the strange mysteries of the Lord and also making plain to him his capability to reach the highest echelons of the Lord's influence by dint of his perseverance and unwavering faith in the glory of the Lord.

157.

Lalleshuri reveals a hard reality of self in this poem. The reference is to the absolute Lord who is actively present in all His creation both animate and inanimate. Human body especially is a lump of flesh without the presence of the Lord. He derives energy of all kind, for all types of activities from the Lord. It is said that not even a single blade of grass can make a single movement without the wish of the Lord. Lalleshuri has beautifully expressed the active presence of the Lord in the ordinary human being. She warns man that even the simple actions like laughing, sneezing, coughing and yawning is done by the Lord inside

you. How can you imagine doing anything of your own without the presence of your Lord? When a holy man takes a dip in the waters at a sacred place, it is not he but the Lord who has performed there. The person inside you does not need any clothes to cover its nakedness or to save itself from the rigors of summer and winter. What a pity that the erring human being in spite of an active feeling of the energy inside him does not try to recognize him only because he cannot overcome his ego that has overpowered his mind and left him bereft of the celestial feeling that makes him exclusive among the whole creation of the Lord. The words 'nonuy aasun' may also suggest that the Lord is always open to the call of a sincere devotee. He is never hidden from the view of one who seeks him because He is closer to him than everything else being an integral part of his self.

The condition that Lalleshuri describes here is that of a highly awakened soul that's completely merged with the divine and for whom distance and place hardly matter because everything around him is the embodiment of the Lord while he continues basking in the sun of the unlimited divine grace. Such seers retain their body with some special purpose only either for fulfillment of some karmic obligations or for the humanity to learn lessons. Now Lalleshuri takes an appropriate opportunity to call upon man to strive for experiencing the truth of the Lord who's nearer to him than everything else. It again displays her disappointment on the condition of common man who continues to be involved in the affairs of the world that keeps him away from his ultimate purpose of life though the condition remains that one needs first to seek deliverance from the worldly desire along with development of immense love of the blessed Lord. Lalleshuri purposely feigns to be one among such half baked seekers just to show them a way to success and also to pinpoint the hardships in the way. Lalleshuri has occasionally tried to be one among them to make her teachings real to life otherwise she had achieved the highest goals and there was nothing unachievable for her.

158.

The sanyasis (those who have left their homes along with all interests of the world and sought refuge away from the worldly people in

the hope seeking enlightenment of their self) in the hope of getting the special blessing of the Lord visit repeatedly the reputed pilgrimage spots but are invariably disappointed. The sanyasi here is none else but the seeker himself who is confused about the presence of the Lord though he knows all the truth. Lalleshuri does not recommend leaving household affairs to seek the Lord. God can be safely sought while performing actively the duties of household. Shiva is present in the devout heart of his devotee whether he is a householder or a sanyasi. The devotion of a householder is considered more valued than a deserter for the other important functions that he is capable to perform. The sanyasi is often confused about the presence of the Lord who he thinks can be sought away from the hustle and bustle of worldly affairs little believing He sits always comfortably in their heart. Visiting holy places does not help anybody to enjoy the presence of the Lord there. It helps surely in purifying one's spirit because of the sacred vibrations present there. Lalleshuri is surprised how the sanyasis in spite of their profound knowledge wander about as if Lord is not present inside their hearts. It is like a perfectly knowledgeable person surprisingly feigning ignorance. She also stresses there is no need to seek God in far away holy spots, temples and holy waters. The green pastures look greener when seen from distance. The faults underlying a truth can be discovered only when we try to explore it very closely. Going on pilgrimages does not help us in seeking the real purpose of life not visiting temples on regular basis. The lord can be approached first by getting substantially away from the temptations of the worldly glamour. Then the mind has to be purified of all the dross of desire, be it of the worldly possessions or the pleasures of sense. Having achieved this one can feel a natural uplift of spirit and the hand of Lord ready to lift you up. One can be a sanyasi while performing actively inside a household and equally mired in the worldly attractiveness though sitting faraway inside a dense forest outside the glare of the people.

159.

Lalla has expressed a great truth in this poem. The awakened souls who are able to recognize the existence of the Lord equally in their own

selves and others without distinction view undoubtedly all of them at par. For them all beings are the creation of the same Lord and hence adorable in all circumstances. There is no question of hatred between individuals as all are created by the Lord with some purpose and all do essentially bear His radiance glowing in them. They maintain equipoise both in joy and sorrow of the world because for them both the happenings are immaterial be it a major event or a minor happening. They laugh away the worldly death because for them the self is unaffected by both worldly birth and death. The body is immaterial and perishable in all circumstances so the awakened do not grieve on the worldly death. The realized ones are already dead to the worldly desire and the pleasures of sense. They have all their emotions in their control and their mind is filled with the radiance of the Lord so there is no question of committing anything wrong or that which goes against the laws of morality. Lalleshuri wants the erring human being understand the truth of these awakened ones and try to follow the purpose of their life. The main trouble is that the masses in spite of knowing the instability of this worldly life prefer continuing with its temptations least following its truest purpose of seeking the awakening of self. Life after life they continue grinding in the wheel of birth and death with no scope of deliverance. There is no dearth of signals that a man gets of the instability of life and impending sudden death and disease yet the masses fail to follow its truth and freedom from the recurrent life after life full of the same instability and repentance at the end.

160.

The truest home of the Lord is the loving heart of a devout devotee. Where else would the Lord like to stay other than the heart of a dedicated devotee? Lalleshuri was a fully realized soul who had achieved all the heights of awakening. She says she spent many days and nights in a feeling of absolute eagerness in search of her Lord but could not see Him anywhere till she found Him in her own loving heart. Though the presence of the Lord is sufficiently glaring everywhere and everything around but His real home as she calls is the loving heart of a devotee.

Lalleshuri did not recommend visiting holy pilgrimage spots and temples in order to meet the absolute Shiva. The whole universe is His creation and His presence is felt dazzling in everything so one should try to look within one's self to seek His presence instead of looking around. One should definitely be able to develop eyes that are capable to recognize Him in all His creation and once any such success is achieved that would surely be a big day for a devotee. Lalleshuri regards the occasion of meeting her Lord inside her own heart truly memorable and important event of her life because that heralds a significant state of her life. The awakening of self is truly a big event as the self and Shiva is no different but one and the same. On achievement of full awakening all duality finishes and the devotee becomes one with the Lord. It is the greatest fulfillment of purpose and the ultimate solution to all the pains and troubles of the world besides the freedom from the recurring birth and death. It is like a tiny drop of water becoming an ocean by becoming one with it. The individuality of a devotee finishes with a feeling of great ecstasy, felt or experienced never before.

161.

The total philosophy and teaching of Lalleshuri is expressed in this poem. She was a fully emancipated soul who had become one with Shiva through the practice of Yoga. She did not merely sermonize without personal experience. She had attained all the heights of self-realization by becoming one with the Lord. She had practiced Yoga and wanted the others follow suit. The regulation of breath and the control of the movement of Prana is the basic lesson in Yoga. She prescribed chanting of 'Azapa Gaytrai' with full control with each exhalation and inhalation (purak, kumbak and rechak) without break. Once the aspirant under the guidance of his master succeeds in the proper recitation of the 'mantra' with each course of the movement of breath it has a great impact on his mind. The egoistic attitude seems to dwindle away and there is a significant change of attitude. The concept of individual capability to perform on its own is the false notion which builds up the hollow egoistic attitude needs to be finished and replaced with the thought that the self

and the Lord is one and one has to find ways and means for forcing out all traces duality so that they become one. In the second line Lalleshuri stresses upon the seeker to shun his individualistic attitude (ego) and concentrate totally on the Lord and one who succeeds in doing so is the winner And the last line clearly suggests to finish one's individuality and be an integral part of the supreme. 'Boh na aasum chuy wop'deesh' is the final verdict for the devotee as it ends the duality when the seeker and the sought become one. It is said that the recognition of one universal soul and feeling its presence in everything around brings supreme bliss unequaled by all joy of the world. And that is truly the absolute goal of all serious devotees and whoever realizes this truth achieves the choicest wealth of the truest purpose of life by being freed for ever from the pain of birth and death and transmigration.

162.

Mundane life is a web of death which has phantoms more fearful than the death itself. So Lalleshuri calls upon man to get freed from worldly desires by getting above this temporal existence. Once one is assured about the futility of this life process and makes up his mind to get liberated from its temptations he's naturally lifted above this world and capable to strive for proceeding nearer to the Lord. One who seriously dedicates himself both mentally and physically onto the divine path gets his perceptions changed instantly. He gets a natural feeling of getting a lift from the world and be nearer to the Lord. Lots of indications suggesting the incoming grace of the Lord especially in the form of the purity of thought and deed are received by him. All interests in the pleasures of sense and the glamour of the world seem to die down with him. Now it depends on the individual to what extent he is able to nourish the devotion of the Lord and invite His grace. There is also the impact of past karma that can either accelerate or slow down the development. The results are sure to come because the Lord never lets down His sincere devotees. One who continues and resists the temptations of the world successfully finds a simple way towards the realization of Lord's grace and ultimate deliverance from the pain of the

worldly life and its impending death. Lalleshuri says it doesn't matter whether one is a householder or a sanyasi, the one who has deserted the world to seek solace away from the people of the world; the main object is to withdraw mentally from the vain desire of the world and its attachments which is the worst stumbling block in all development. Lalleshuri says that such an awakened person stands face to face with God though still embodied he may be.

It is necessary to add here that the status of a householder is far above than that of a *sanyasi* in this respect because he does a wonderful job of living a full life as well as being away from its temptations. He is no doubt the real *sanyasi* and a true yogi because the worldly life is the creation of the Lord worthy to be played well not be deserted. But as Lalleshuri explains the main hurdle in the spiritual development of man is his grievous involvement in the affairs of the world and once such consciousness comes he takes a big leap instantly otherwise continues glued to his worldly existence life after life unendingly adding more and more burden to his karmic obligations which keeps him chained here with no hope of deliverance from the mundane.

163.

Repeating 'Shiva' the name of the Lord with every inhalation and exhalation of breath is an authentic spiritual exercise. The soundless recitation does not stop and becomes an all time routine with a devotee through his legitimate work. It naturally becomes a devotional attitude with him when it is converted into an inaudible vibration of breath. Lalleshuri approves it as an effective tool to achieve all stages of spiritual development. She says a ceaseless process of inaudible recitation of 'Shiva' along with every up and down breathing process while doing all routine work is the truest saadhna. This becomes a normal routine with all authentic devotees of the Lord and also those who've crossed successfully various stages of development. This silent recitation does not at all interfere with the normal work and as such the devotee can perform normally with his legitimate work.

Generally it is observed that people take some time out of their

routine affairs everyday in the morning or evening, recite hymns and prayers or engage in a ceremonial worship in their household or outside temple and having finished continue satisfied with their work. It does not anyway help them in getting detached from the mundane affairs or follow the real purpose of life. Lalleshuri does not approve any such formality that is usually observed for some time while the rest of the day is spent thoroughly engaged with the world without any purity of purpose. Unless there is a modification in thought from the mundane to the spiritual understanding and a desire to get freedom from the troubles of the world by distancing himself from its temptations there cannot be any improvement. Observing a formality for a couple of hours in the day without any change of heart is no solution to the problem. Unless the heart is truly fixed with Lord all the time continuously without any let up things cannot improve for the better. The awakened souls, though engaged with their legitimate duty of the world are perpetually engaged with the thought of the Lord and are always in His holy company though along with being engaged in the affairs of the world as seen by the ordinary people around.

164.

It makes no difference being a householder seeking awakening of self or a sanyasi away from home in a forest abode for the same purpose. Running away from home would be of no avail if there is no significant change of heart. Unless mind is freed from the worldly temptations and the sensual pleasures no success can be achieved. A sanyasi living in a forest hermitage cannot make any advancement if his mind continues to be mired in the world and disturbed by the pleasures of sense. An ordinary householder busy with his daily routine of earning livelihood and raising a family can progress better if he has his mind free from the worldly desire and pleasures of sense. A controlled mind significantly detached from the active worldly affairs is the real achiever, on the other hand the wavering mind is the worst enemy of all spiritual advancement so it has to be fixed at a place with adequate concentration and above all with the control of breath. The pranayama or the control of breath

controls the movement of praana inside body that is responsible for interaction outside with the affairs of the world that keeps the mind wavering all the time. One who is always wakeful about the up and down movement of his breath and makes its use for the unsounded recitation of Lord's name all the time is a perfect yogi. He can concentrate on his self successfully thus making fast strides towards realization and finds the blessings of the Lord quite handy and easily accessible. Kashmir Shaivism does not recommend taking sanyasa essentially for spiritual uplift. A household saint can prove a better success than a sanyasi by getting freedom from all the temptations of the world while living through it actively. Many household saints of Kashmir have proved their worth and become Jiwan-Mukht living through their day to day household chores, raising children and making their living through normal work. Lalleshuri pinpoints the status of these advanced household achievers who stay there where they are, make no changes in their outer aspect, and still rise to the highest level of achievement through the purity of their mind and adequate detachment from the worldly affairs. They are the real sanyasis as they succeed in being above the worldly temptations though actively involved in all life process. These yogis can be compared to a lotus that remains quite clean and unpolluted despite growing in all filth and mud. They smile at the worldly trouble as they've won over the pains of the world and the subsequent pains of death.

165.

Lalleshuri awakens man to the real truth of life. The body is simply a vehicle to carry the crux of life -- the soul (atma). Those deeply involved in the affairs of the world pamper it with full concern considering it only worthy of attention. They unfortunately ignore its real truth that the crux of all life is not body but soul, the hidden spark that has a direct contact with the Lord, the supreme Lord, Shiva who is present in all His creation. But the erring man continues to ignore this glaring truth that becomes the cause of all his suffering. The ordinary man lives permanently under the scare of worldly death believing it to be the end of all life. Lalleshuri explains clearly it is the body not the soul that faces death because the

body after serving its legitimate purpose has to meet its decay. The body loses its shine day after day, faces all kind of wear and tear with age (time) so it has to be replaced. The soul takes another body as the requirement demands so there is no point in grieving over worldly death. The real life, the soul or atma, the Lord Himself cannot face death or any such decay. Therefore those who grieve over worldly death should understand its truth otherwise they do a big harm to the advancement of their self. Viewing body as the true self is following a wrong direction and unless the thought is set right no advancement towards any goal is expected. Lalleshuri gives a clear direction that those who are concerned with the interests of the world, their home and family alone ignoring the truest purpose of their life would surely die an ignoble death. The advanced souls are fully aware about the significance of the body. They virtually face death much before their biological death by distancing themselves from the temptations of the worldly pleasures and the emotional outbursts of their body. They exercise full control on their senses and do not let them overpower the truest purpose of their life. It is in same context that Lalleshuri says, "Who will die and who will be killed?" 'Atma being the only real self never dies nor will be killed'. It is only he who is deeply involved in the affairs of the world and who considers only body the truest self will surely be killed facing continually the cycle of recurrent births and deaths without any respite whatsoever.

166.

Lalleshuri has a great appreciation for those pious awakened people who by their dedication and devotion achieved the truest goals of life. It is matter for great pride that their sacred souls have taken flight out of their perishable bodies and become one with the supreme. Though some of them incidentally opt to retain their body for some time more with some purpose, most of them prefer being solely with their Lord. She says emphatically that they're not ordinary human beings but rishis, the awakened ones. There may be lots of such awakened souls around us but they are not easily identified as they usually keep their achievements hidden from public view. Most of them act as ordinary people and do not

make any show of their achievements. They have no need to retain their bodies as their function in the world is over but some of them still do so because they've some special duties to perform for the society or to complete some of their personal unfinished karmic obligations. In truth most of these advanced souls lose totally their personal identities on having achieved the supreme status of being one with the Lord and such divine achievement is the rarest of the rare. They are already an indispensable part of the absolute Lord which is the ultimate desire of all sincere devotees of the Lord and how many achieve the status is the deepest mystery of the Lord, the Supreme Shiva.

Now Lalleshuri castigates common man for his negligence in following the real purpose of life by saying that he has already wasted most of his life in wasteful activities and is now nearing his old age. How would he now be able to follow the rough road to realization with his weak initiative! Was it not proper for him to work for the real purpose of his life right in his youth? Isn't it just like using a broken jar to store clarified butter (Ghee) which's no wisdom? So Lalleshuri uses an apt comparison of a broken jar for an old man who has wasted his entire life in the affairs of the world and now at the autumn of his age has awakened to the real purpose of his life probably being scared of the pain of death that he is nearing. What is the purpose of getting awakened to the truth of life at the fake end of it which should have initiated in the prime of youth? Here Lalleshuri emphasizes on following the truest purpose of life in youth by rejecting all its glamour along with the attractions of sense not in old age when the body is already bereft of its sharp initiatives and hence unable to handle the hard pulls and pressures of the divine path.

167.

Lalleshuri apprehended worst moral degradation among people in the times to come in the social set up of her time. It may probably be a prediction about such a situation of the present times or so. She seems to be worried about the future of Kashmir especially in respect of the erosion of moral values. In her wonderful metaphorical representation

she anticipates with dread the impossible to happen when the apples and pears, the fruit that ripens in autumn would ripen with apricots that ripen in summer. The apples and pears in Kashmir ripen usually in autumn (October-November) while the apricots are ready for harvesting in summer (June-July). She expresses further with extreme regret the degradation of morals that she apprehends in future when mothers would day after day accompany their daughters with pleasure in selling their bodies to strangers. And the situation seems to come true in the present days when mothers and fathers jointly watch and relish movies with their young sons and daughters at their home TV or a theatre. The situation seems alarming when both mothers and daughters wearing revealing garments enjoy company of strangers in late time parties and nobody has the courage to raise an eyebrow.

168.

Lalleshuri predicts regretfully worst future times with people indulging in impious and irreligious activities bringing shame to their high caste Kashmiri Brahman culture that would result into the worst wrath of heavens above bringing down unfortunate showers of foulness and filth. The high caste Brahmans of Kashmir, reputed for their pious culture and high morality would stoop so low as to dine jointly with the lowest of the low caste, booze and eat flesh of animals and birds. This prediction of the worst degradation of pious spiritual and ethical values in Kashmir has come true especially in the recent past. Kashmir Brahmans now called Pandits have an uninterrupted history of thousands of years of great moral height and spiritual excellence. They are the descendants of great sages and savants who had settled in this beautiful valley with the purpose of achieving outstanding spiritual advancement. Consequently numerous places invested with great spiritual power were established with their deep austerities and scholarly talents. Lalleshuri was a Shiv Yogini who had achieved spiritual heights and become one with the Supreme Shiva. She had a deep insight into the future happenings in this part of the world especially and her predictions are coming true in letter and spirit. Kashmir Pandits are

presently suffering the worst misfortune after being compelled to leave their beloved homeland as a result of a deep religious onslaught that wanted to change the face of this land and the reason can be attributed to their own sinfulness having diverted from their essential character that was imbibed into their blood by their great ancestors. Lalleshuri has metaphorically indicated to the diversion of this exclusive race of Brahmins from extreme piousness to worst moral degradation by saying that there will be the showers of filth from the heaven above in this land of saints and savants. The descendents of high caste Brahmins would with pleasure eat meaty foods and consume liquor and have no constraints in sharing foods with the lowest of the low caste people.

169.

Lalleshuri did not favour leaving household life and taking abode in forest hermitage away from public life in order to attain spiritual progress. A householder can have better opportunities to advance spiritually if he distances himself from the attractions of worldly life. Living active life does not mean to be attached to the desire of the world to the extent as to forget its real purpose of seeking the awakening of self. People generally misinterpret the life of a householder that living such life keeps him busy with the world and away from the Lord. The fact is entirely different. One can live the life of a successful householder, raise family, work hard to earn living for himself and family and still be detached from the desire of the world and the onslaught of sensual pleasures. Desire for the world is the only handicap for the achievement of self realization. For the achievement of this purpose there is no need of leaving household life. There have been a good number of highly awakened saints and mystics in Kashmir who were householders. Swami Krishna Joo Razdan of Wanpuh was a great mystic and a famous poet of many devotional poems. He too was a householder saint. In a beautiful devotional poem (Leela) he has urged the aspirant to be a forest dweller mentally without leaving the responsibilities of the household (basti manz wanvasey roz ...). Lalleshuri was convinced that a true devotee of

the Lord has his mind perfectly under control. He does not get lured by the temptations of the world though living in its midst. By keeping his mind at a place he finds his real home inside his own self (sau-waase). So there is no fun taking the life of a forest hermitage and apply ash all over body if the mental tendencies were still doubtful. Desire for material comfort and fulfillment of the pleasures of sense cannot be curbed simply by living is a forest. It needs a strict mental discipline that can be attained equally by a householder as by a forest dweller. Lalleshuri wants to bring home to the aspirant on road to the awakening of self to understand the truest requisites to achieve goals and not be misled by the fake saints and bhabas who wear the aspect of deep sanyasis but are mentally deep rooted in the desire of the world.

170.

Lalleshuri wants to awaken man to the real truth of this unstable life. Whatever we see or experience in this life has a sure end. There is no fun attaching ourselves to the instability of this world and make way for repentance in the end. The biggest tragedy of this life is that people take the instability of this world for granted and go on living it as if it has to continue forever, as if the glamour of this life has no end. The temptations of this life are so hard that nobody wants to leave it despite being aware about its truth and instability. The result is equally baffling! Most of us go on repeating here endlessly births and deaths and suffer its pains without achieving its truest purpose. The human life is the rarest of rare opportunity provided to man with a special purpose of seeking freedom from the unending cycle of birth and death after changing numerous life forms but unfortunately almost all lose this opportunity by falling into the trap of the glamour of this world life after life thus damaging its truest purpose. Man is frequently warned about his failings about the situation in different ways throughout life still the erring man ignores them all till the end comes only to repent. Lalleshuri cautions man not to await another opportunity in next life for getting admittance into his self but initiate action right now because the purpose of this life

too is the same as the next. She continues to be concerned about the inability of man achieving the truest purpose of life and wants him to act fast so that the entry into one's self is ensured as soon as possible. Entry into one's self is the realization of all the secrets of the Lord and the achievement of freedom from recurring births and deaths that becomes a remedy to all the ills of this life. The essential truth about life is not only to enjoy its charm but seek its purpose. Unless one distances oneself considerably from its attractions one cannot come nearer to the grace of the Lord. Unless one enjoys the grace of Lord one cannot think of the freedom from the shackles of birth and death. Unless one takes steps to meet the Lord who dwells inside the loving heart of every individual one cannot see Him face to face for the final deliverance of its instability.

171.

The grandeur of the Supreme Lord is expressed here. The Lord does not discriminate between the extraordinary and the ordinary in bestowing His grace so the elegant favors of the Lord are received by all in equal measure. It is the meanest characteristic of human being to discriminate between people of different creed and caste, religion and faith, color and status though Lord has created all as equal. To substantiate her argument Lalleshuri says that the Sun may fail in its duty of supplying heat and light to all equally or the god of water may not get into every household without discrimination but the benevolence of Lord is enjoyed by everyone unfailingly at all places and at all times. She adds that Shiva is hard to reach in spite of His omnipresence and omniscience. He prefers to be hidden to the view of the ordinary human beings busy with the temptations of the world but once one is capable to receive His grace he gets it in abundance besides experiencing His presence in everything around. The counsel that Lalleshuri mentions in the last line of the poem is the same capability. And it can be obtained simply by being detached from the desire of the world and the demands of body pleasures. The difficulty in reaching the Lord is not His rigidness but the incapacity of the aspirant. The grace of the Lord is open to all

without discrimination but the hindrance is the temptation of the affairs of the world and the pleasures of sense. The more man is involved in the world the more he is distanced from the Lord so getting detached from the temptations of the world is the key to reach the Lord. It is in the same context Lalleshuri says that reaching Shiva is hard though she adds immediately that following her precept would make things easy.

(III) The Concept of Universal Lord

Lalleshuri is one of the greatest proponents of the *Kashmir Shaivism* commonly known as *Trika*-philosophy, the three-fold science. To clarify, this three-fold science is based on the three energies of Lord Shiva. These three energies are called *para, parapara*, and *apara* (supreme, intermediate, and inferior). "*Para*" means the supreme energy of Lord Shiva, otherwise known as His subjective energy. "*Parapara*" is the medium, the Intermediate energy of Lord Shiva. It is called His cognitive energy. The third, *apara*, is Lord Shiva's Inferior energy and is referred to as His objective energy.

In fact, the human being resides in the objective inferior energy of Lord Shiva. The *Trika* philosophy of *Kashmir Shaivism* teaches us how this individual being, immersed in inferior energy, can be carried towards the supreme, subjective energy of *Lord Shiva* through His cognitive, Intermediate energy. So the purpose of studying *Trika* system is to rise from objective energy through cognitive energy and finally be one with the subjective energy of Lord Shiva. As long as one resides in objective energy one is the victim of sorrow and is entangled in the wheel of repeated births and deaths. So one has to emerge from objective energy and enter into subjective energy, in which one is liberated from all this sadness, and becomes absolute in the attainment of final beatitude.

The philosophy also propounds that the universe is the manifestation of the Lord Himself and the Lord is to be understood in the very manifestation of the universe not by its negation. *Kashmir Shaivism* tries to remove the ignorance of an individual that separates him from the universal existence and holds no distinction on the basis of caste,

creed or colour as every individual has the capacity to approach the Lord for his or her personal enlightenment-- the ultimate purpose of human existence. Lalleshuri's concept of universal Lord is based on the same principle and she has depicted this concept philosophy very beautifully in her own style of a master artist in her various poetic compositions.

172.

Lalleshuri gives an expression of her personal experience about Lord's universal influence upon her ultimate awakening of self. She seems to have experienced Supreme Shiva as the manifestation of the whole universe in such a huge form as having extensions spread from the highest skies to the deepest underworld. She also gives a beautiful description of a strange spectacle experienced by her on the amalgamation of water and land on the surface of the earth with the sun melting away with a few beams of sunlight making a beautiful illumination around. The depiction of Shiva in these lines suggests the essential spirit of Kashmir Shaivism that the universe as a whole is the manifestation of Supreme Shiva or Shaiva Darshan. Further connotation of the poem can be that Lalleshuri, on witnessing the overpowering extensions of her Lord was confused to the extent that her personal thought seemed to dwindle for a moment but was soon enlightened with the grace of her Lord such that she was blessed eternally with the new experience. The description also suggests the experience of Lalleshuri into the depths of her individual self rather than anything like touring into outer space. It is a symbolic expression of one's spiritual flight in consequence of the special grace of the Lord. The individual existence is dissolved completely once a devotee becomes one with the Lord. There remain no traces of duality and everything becomes Shiva. The advanced devotee experiences extreme bliss of achievement once the goals are reached. The whole creation of the Lord which is entirely unimaginable for the ordinary human being is opened for the view of the special devotee and he can easily enjoy the tours of the whole expanse at his will. The influence of Supreme Shiva is in reality present in everything around and it's only the awakening of an individual that makes him

capable to experience it. Lalleshuri makes a mention of her tours across the broad influences of the Lord just for the awakening of the ignorant man though her personal individuality is already finished by being one with the supreme. The highly advanced devotees enjoy a wonderful freedom of spirit. They can have or reject their worldly existence at their will. They are free to move across the vast divine influences with a lightning speed or present themselves in their earthly flesh and blood as and when they wish so especially for the benefit of their worldly devotees.

173.

Lalla addresses her Lord saying that Supreme Shiva is Himself the manifestation of the universe including the heavens and the underworld and the days, nights and the atmosphere around. So she is at a loss to understand what things could be used for His worship when He himself is present in the flowers that could be used for His decoration, the sandalwood that could be used for making a paste for His Tilak, water so as to give Him a formal bath and the grains of rice that could be offered as His food. In fact Lalleshuri wants to bring home to the seeker that the worship of the Lord can't be complete with these ordinary things but with the deepest love or bakhti that includes essentially the sacrificing of the worldly desire which binds the seeker universally with Him. It is the essential truth that only the limitless power of selfless devotion and sacrifice can bind the universal lord in the frail hands of a devotee forever and for everything that takes him nearer to Him eternally. The further truth is essentially astounding that the Supreme Lord responds to the frailest wail of a sincere devotee whatsoever with such a surprising love that binds Him in his hands with the deepest desire for the Lord forever.

Lalleshuri was a highly advanced soul who had achieved all the heights of divinity and there was nothing unattained for her. She could experience the presence of the Lord in all living and nonliving things present here and there. Such liberated souls have the eyes to see lord face to face in everything and everyone around. So their worship of the Lord is done in a special way quite contrary to that of the ordinary men.

Their enlightened self is the favoured abode of the Lord because they are already merged with the supreme. Now Lalleshuri raises a strange query about the worship of the Lord by ordinary means using flowers, *tilak*, grains of rice etc. How can Lord be worshipped with the help of these ordinary things on one hand and on the other everything present in this world is His creation and how things created by Him can be used for His worship! The learning point here is that the Lord can be worshipped only with the truest devotion or love which is the only means of worship to awaken Him and invoke Him for bestowing special grace that can take an ordinary man across the murky ocean of existence.

174.

On getting awakened to the ultimate reality Lalleshuri begins feeling the dazzling presence of her Lord in everything around including her own self. She experiences the profusely glaring Lord everywhere and not a single object without His gracious presence. Strangely enough Lalleshuri was nowhere seen as her existence had reduced to nothingness. This is a situation that's experienced by the awakened souls when all the obstructions of sight and sound are cleared for them for all times and the ultimate reality of the world and its Lord is unfolded clearly before them. It also indicates the insignificance of the human body once one attains the celestial heights. The message here is clear that the whole creation is the representation of the creator himself with all its constituents the essential glimpses of the supreme Lord. One who is lifted above this temporal existence by spiritual advancement enjoys the fruits of this celestial experience. For him the distinction between man and God vanishes. To him the whole creation is only the dazzling presence of the Lord and the existence of the seeker reduced to a mere naught. All advanced devotees experience extreme ecstasy of achievement when all forms of duality are vanished and they become one with the Lord. This is the final stage of spiritual awakening when nothing remains unachieved because the ordinary man achieves the status of God. Being one with God is just like the Sun with its numerous rays of light and heat being known Sun, the single entity and nothing else.

This is also called going back to God, to ones original source. A tiny drop of water appears on a mountain top far away from its source, the ocean. With his struggle and extreme desire of going back to its source the little drop of water succeeds one day in meeting the ocean again. Though lost in its vastness it still feels the extreme achievement of purpose of being one with it. Same is the status of a devout devotee who goes back to his Lord, becomes one with Him leaving no traces of his individual identity anywhere.

175.

Supreme Lord Shiva is both the creator and destroyer of this universe. The whole activity that prevails here is His sweet will (ichha). The world around us is an essential part of this cosmic play. The human existence is the most favoured creation of the Lord. He is born with a clean consciousness capable to seek the glory of the Lord in his own self. But the temptations of the worldly life are so hard that he forgets entirely the essential purpose of life. The existence of the Lord is present in his all His creations both animate and inanimate. Lalleshuri says it's like a flimsy web penetrated into everything around that's created by the Lord. So there is not a single object living or non-living that does not command His presence. The human being busy with the affairs of world is unable to feel His presence as he has lost the grace of the Lord for ignoring his truest purpose of life. It's only the wakeful eye that can explore the celestial presence. Lalleshuri calls upon man to explore the holy presence as soon as possible as it would be possible till the end of life only not after death because that's the end of the present opportunity for the achievement of awakening of the truth. Getting another opportunity is a very distant dream because human life is a very hard option provided only after millions of births and deaths depending upon ones karmic record. One who keeps entangled in the worldly life it becomes very difficult to be brought back to human frame being the choicest opportunity for deliverance from the pains of birth and death. Lalleshuri is truly concerned at the inability of man in pursuing its truest purpose therefore she urges the seeker to concentrate upon his true self

and find the difference between the presence of Supreme Lord and the mundane existence. She wants to bring home to man that one can strive to reach the highest stage of realization only through human existence, the opportunity that one gets after passing through lots and lots of bodies in the cycle of life and death. Unfortunate as it is, the opportunity is missed by one and all except quite a few who try to realize the truth of their existence. The significance of the human body as stressed here is important quite in contrast to the view of various theories in the context. The human body is the safest vehicle that can take the seeker to the heavens though it is also worth mentioning here that once the finite merges with the infinite the body becomes immaterial.

176.

Lalleshuri was a fully awakened soul who had achieved all the heights of perfection. She had lost her individual identity having merged with the supreme. The significance of her body was lost as it had achieved its purpose. But she had to retain it with the purpose of awakening the masses to the truest purpose of life. In order to make her sayings easily acceptable she at times poses to be one among them but ahead of them in their search of the Lord. She describes her personal journey towards realization saying that she was ultimately given admittance into the garden of beautiful flowers, suggesting her own inner self which she finds to be the abode of her Lord and where she gets all her spiritual aspirations fulfilled. Now she enjoins upon the seekers in the path of divinity to understand the writing on the wall and experience the truth of the Lord in the inner recesses of their heart as the truth of the Lord can be safely experienced there only as such there is no purpose in going around aimlessly but to concentrate on one's own self after getting oneself purified of all the dross of worldly attachments and above all the worldly ego which is the biggest enemy of all spiritual advancement. The concept of looking within instead of going around in the search of Lord is very popular among all the devotees but the road to success in this direction is equally hazardous as one has to make oneself first capable for it. And the first important step in this direction is to develop intense

selfless love for the Lord besides getting away from the glamour of the worldly life such that the doors of the garden of flowers are opened for ever. Unfortunately the success rate in this regard is very low because the lure of the word is so captivating that very few succeed in getting away from it and the rest stick to the world on one side and wish for meeting the Lord on the other. There is no harm in living a full life but one has to distance oneself from its unnecessary temptations. The worldly life with its wonderful living conditions is worth living but one cannot ignore its essential purpose of seeking the devotion of the Lord and His grace. One has to balance between the two and along with living a full life seek admittance into the garden of flowers viz. the inner heart of a devoted seeker which is the abode of the Lord.

177.

Kashmir Shaiva philosophy propounds Maa Parvati (Shakti) as an integral part of Shiva. According to this philosophy it is the power of Shakti that completes Shiva as the universal Lord capable to create, preserve and destroy the whole creation. One representation of the Lord, ardnareshura depicts Shiva half male and half female. This darshan of the Lord is the most sought after by the devotees. And the grace of Maa Durga is unparalleled. She assumes the form of Mahakali to rid the world of asuras 'chand' and 'mund' but goes into a terrible rage. With Parvati by his side, Shiva becomes a family man. Inspired by her beauty, Shiva became the fountainhead of the arts, dance and drama. But he did not abandon his ways as a hermit and continued to meditate. His carefree attitude and his refusal to shoulder household responsibilities sometimes angered Parvati. But then she would come to terms with his unconventional ways and make peace. The consequent marital bliss between Shakti and Shiva ensured harmony between Matter and Spirit and brought stability and peace to the cosmos. Parvati thus became Ambika, Goddess of the household, marriage, motherhood and family.

While describing her journey towards spiritual awakening Lalleshuri portrays the same representation of the Lord. She says while she set out seeking her Lord and after numerous trials and tribulations

she experienced Lord Shiva and His royal consort *Shakti*, a single entity. *Maa Shakti (Parvati)* was seated graciously on the crown of the head of Shiva above the matted coils of His hair (*Sahasrara*) which indicates the non-duality of the Lord. She is so excited upon experiencing this celestial spectacle that she begins dancing with joy. The seat of *Maa Parvati (Shakti)* on the head of Lord Shiva also indicates the role of the Lord as a preserver of the universe which is essentially a *Kashmir Shaiva* concept. Lalleshuri is so gratified upon her achievement that she makes a wish of sacrificing her worldly existence at the divine altar as she has had all her wishes fulfilled and there remains no further purpose for her to continue living as such. Having won the status of being one with the Lord Lalleshuri feels that there was no need to preserve the earthly body anymore as its purpose was fully accomplished. With this alongside the futility of worldly life the substance of human body is amply highlighted. It remains essentially the only medium for the ultimate spiritual development of man but loses its significance immediately upon the fulfillment of its real purpose.

178.

Lalleshuri has in a very beautiful manner described a pointed truth of life by making the ordinary stone the natural foundation of all material and spiritual construction. She says the stone is used in all constructions including the temple and other houses of God. The same stone functions as a milestone on all roads showing way to numerous misled path-finders including those who wish for the guidance of a teacher on road to awakening of self and righteousness. The same stone changes the ordinary lands into grand cities and town full of grand buildings and palaces. Then the same stone is seen moving around gracefully in the universal floor-mill suggesting the whole universal phenomenon run by the Lord Himself (The beautiful metaphor of the universal floor-mill is wonderful). And same stone is removing all discrimination between man and God as the seeker prostrates before the image of God made of stone and gets emancipated for the real purpose of his life and becomes ultimately one with his Lord eliminating all duality between himself and

the lord. Here the real function of a stone idol (Shiva Linga) in a temple is highlighted. The idol itself is not God but a symbol of the Lord's name that has the capacity to put the seeker on the path to eternity but unfortunately the idol worship has been wrongly interpreted both by the believers and non-believers. Siva Linga has been worshipped in Hinduism since ages. Worship of Shiva Linga is regarded sacred and superior Shiva Mahapurana. This is because the form makes worship simple while maintaining the truth that God does not have any definite form. Some scholars of the Hindu scriptures say that Linga is merely an abstract symbol of the God. They point towards several legends in Hinduism where a sundry rock or even a pile of sand has been used by as a Lingam or the symbol of Shiva. Scholars say that the interpretation of Shiva Linga as an abstract form of God is also consonant with philosophies that hold that God may be conceptualized and worshipped in any convenient form. The form itself is irrelevant, as the divine power that it represents is all that matters. Scholars thus say that Shiva Linga represents the formless Nirguna Brahman or the formless Supreme Being.

179.

Lalleshuri gives a vivid and comprehensive account of the vision of Shiva pervading everything as experienced by her on her being awakened to the whole secret of divinity. She found Shiva pervading not only the world of perceptible phenomena but also the ethereal expanse and the void beyond. Her spiritual ecstasy after her realization is quite evident here. The union of her individual self with the Supreme Shiva had become her destiny. She could easily suppress and control her organs of sense (indriyas) to gain the blissful experience of her union with the Self. Thereafter whatever came before her eyes expressed itself as Shiva.

Lalleshuri says that she toured all the directions and experienced the divine secrets including the fierce windy atmosphere and the calm and cool *Shuniya*. The *Shuniya* here is not the complete void or the windless space, it refers to the limitless and the non-dual existence of the Lord expanded throughout the whole universe. *Supreme Shiva* is the universal Lord in the sense that His Holy self is the embodiment of the

universe as a whole holding all creation within Him. This form of the Lord is depicted as *Shunya*, the single entity holding everything within itself as a zero in mathematical calculations. She says she saw the expansions of her Lord everywhere in everything evidently exposed for everyone to see. She says when she got rid of (having suppressed them at will) her five powerful human instincts (lust, greed, attachment, anger, and pride) and their controlling mind (six in all) then the three *Gunas satva, rajas and tamas*, the fundamental attributes of limited human existence (*shai-te-trai*) she experienced the impact of Shiva everywhere around. In fact once the human being is freed from these worldly shackles the spiritual development accelerates fast and all doors of awakening open simultaneously.

The other allied interpretation suggests that the graceful Lord, the sole creator of the universe, is also the master of the inner self of a devout devotee. The multifarious experience of an advanced seeker about the varied influences of the Lord can be obtained nowhere else but inside his inner self which in fact is the miniature universe representing all its attributes. Lalleshuri says the self has to be essentially purified of all worldly dross before any such success of purpose can be had. The advanced devotee finds answer to every question and solution to every problem within his own pure self also controlled by the Lord.

180.

The presence of the graceful Lord can be experienced in all His creation but only the awakened can view it. Now the ordinary seeker who is yet to achieve any substantial success in the spiritual field is worried with the thought that in spite of Lord's presence in his heart he is unable to see Him. Lalleshuri, as an ordinary person feels worried about the situation. She says the Lord is seated calm in her devout heart. It's He who created the whole world of surprises around her, which has caused the whole turmoil for everybody around. An ordinary person is involved in the affairs of the world so hard that he forgets the presence of the Lord inside him. Lalleshuri says she continued experiencing this all since her birth as there was no alternative. She expresses her surprise the she was

given a worldly name too which she accepted without question. Lalleshuri wants to highlight in this way the basic truth of human existence. Those involved fully in the worldly affairs take for granted the supremacy of the body capable to perform all, least understanding the truth about the existence of real self present inside and the perishable body frame. She is truly concerned about the erring man who in spite of being aware about his real self continues behaving a strange way. He goes on ignoring the truest purpose of his life till he faces the painful end to get a new form. Thus he loses one more opportunity of getting nearer to the Lord and the unending process of birth and death continues unendingly.

Human life is the rarest of the rare prospect granted to man with the special purpose of seeking freedom from the pain of the unending births and deaths and getting closer to the Lord. The occasion is especially rare as it is only man who has the capacity to approach the Lord for his ultimate deliverance. The supreme Lord is absolutely benevolent in responding to the sincere calls of a devotee provided the seeker is freed from the desire of earthly life and the unnecessary attachment of the world. Unfortunately the lure of the world is so engrossing that everyone except a few venture coming out of the web of the worldly attachment and be one with the Lord. These people not only relieve themselves from the recurring birth and death but also become a beacon light for others to follow suit. Lalleshuri brings out another reason for her involvement in the affairs of the world instead of approaching her Lord. She was given a worldly name other than that of her Lord when she was born in spite of His presence all around and inside her. This encouraged in her more of the world and less of her Lord which became the ultimate cause of her worry.

181.

Lalleshuri gives a vivid expression to her personal experience of ultimate awakening of self and realization of the secrets of the Lord. In her ecstasy of achievement she claims to have toured the whole expanse of her Lord's influences suggesting her ultimate realization of all her

desired spiritual goals. She says she surveyed gleefully seated on her celestial horse everything that's called heaven and found no end of her Lord's grace. The tour was so absorbing for her that she forgot everything about herself so much so that there was no trace of her individual self found anywhere. In fact she had attained the highest stages of awakening and had become one with her Lord. On reaching this stage there remains no significance of the body and it depends on the will of the seeker whether to keep it for sometime more or leave it forever. The individual soul becomes one with the Lord which is the ultimate bliss and freedom from the cycle of life and death. Once the goal is achieved there remains nothing to be achieved further. The devotee would naturally like to have a look at the varied aspects of the Lord's glory. Since the glory of the Lord is measureless and unbounded the devotee becomes more and more curious about it till the secret is unveiled to him that the lord is Himself the personification of all His creation and His choicest abode is nowhere else but the loving heart of His beloved devotee. Lalleshuri wants to bring home to man that the realized soul is an achiever of unlimited glories of the Lord so much so that his individuality is finished and merged with the supreme. The supreme Lord, which is the ultimate goal of a spiritual seeker, is benevolent enough to open almost all mysteries to him because all duality between the two is finished.

In fact the symbols like heavens, horse etc is just for an ordinary man to gather the extent of the grace of the Lord otherwise this is all a wider experience of the inner self of a seeker because the mind of an advanced devotee serves as a guide to go deep into the deepest recesses of heart and experience all the intricate secrets of the Lord there.

182.

The breathtaking scenes and sights in nature are a part of Lord's creation. The awakened souls experience the grace of Lord in every beautiful scene and hear Him speak. Lalleshuri hears in the sweet rustling sound of pine trees of the forest a wonderful divine music very soothing to her ear. She likes especially the resounding echo of the drum sound that accompanies the divine music. She wants the devotees of the

Lord listen to it too with due attention and get blessed eternally. She also finds in it the call of the Lord for the straying man who unfortunately does not follow the truest purpose of his life and continues glued with his worldly affairs knowing well its instability. Lalleshuri wants the man understand the truth about the presence of the Lord throughout the vastness of the universe proclaimed aloud through unlimited sounds and calls present in nature. Even in the dense forests through the sweet rustle of pine leaves and swinging cones and through resounding noise of divine phenomenon in the rest of the world the same proclamations are made. Lalleshuri says that the wise perceive the call mentally and work for their emancipation till they achieve their goals while fools continue absorbed in their mundane affairs and waste their lives just to keep themselves afloat unendingly with the cycle of birth and death. She wants to convey that there is no dearth of the divine call for conscious human being to get awakened from the slumber of worldly attractions though only a few respond positively and work for the legitimate function of their life and the rest continue with the fruitless engagement of the worldly affairs. It is this sorry state of affairs that worries her and she comes out with all effort to awaken man to the truth. She is equally surprised at the strange conduct of the common man on this most important action that he is expected to take for his personal advancement. Though fully informed and regularly updated about the perils of worldly life the man still goes on ignoring its essential purpose life after life and continues bearing the pains of frequent births and deaths is the deepest mystery of the world that cannot be solved even by the wisest of the wise. All realized souls who've achieved the ultimate awakening keep fully absorbed in the grace of Lord and feel His presence everywhere. All objects, people, places and everything around represent for them only the Lord and nothing else.

183.

Strange are the ways of the Lord. Though His presence is glaringly felt everywhere still the divine existence is not easily approachable. It needs great effort and sincerity of purpose to find him. For an ordinary

human being fully engrossed in the worldly affairs the presence of Lord is always a mystery and almost unapproachable. Though for one, who has advanced on path to awakening the Lord seems quite at hand, always ready to extend His hand to His fervent devotees. There remains a permanent dark blind that separates the ordinary man and the Lord that can be lifted only when there is enough purification of thought and detachment from the affairs of the world. The human life is the rarest of the rare opportunity provided to him with the only purpose of reaching the glorious Lord and rid himself of the recurring pains of birth and death but the most unfortunate scenario witnessed here is the reluctance of the common man to follow its truest purpose. The result is equally untoward. The Lord who is the creator and preserver of all whatever is seen here prefers to keep hidden from the public view although His presence is felt everywhere. Lalleshuri indicates to a temporary blind extended throughout here that keeps the existence of the Lord hidden though only to the un-awakened and once the dazzling rays of the sun of realization fall upon the aspirant the subterfuge is lifted immediately and the Lord is viewed glaringly in everything around especially in the loving heart of the devotee of the Lord. Now Lalleshuri is astonished firstly on the reluctance of the common man following his truest purpose of life thus wasting the choicest span of his life on earth and equally on the presence of the Lord kept hidden from public view till he is blessed with the special blessing of the Lord.

184.

Lalleshuri was a highly awakened soul who had become one with Shiva. All the mystery of the Lord was fully unfolded for her as all the duality between her and her Lord had vanished. She reminds the divine aspirant that the divine presence can be felt everywhere in and around the whole creation of the Lord provided one is able to develop the eyes to see properly. There is no dearth of the views of the Lord as He is present everywhere quite benevolently waiting for His devotees to see Him face to face. Lalleshuri is confident that the Lord can be available to all conscientious seekers as He would never fail in His duty of presenting

before His loving devotee when and where he is able to make himself capable for that. The Lord prefers to be hidden from the view of the common man who is entangled in the desire of the world and the desire of his senses but ever ready to present Himself before him whenever the occasion comes for him. There is no end of the glory of the supreme Lord and benevolence but the man has to initiate steps towards Him as it is said if you take a single step towards the Lord He would take ten towards you. Lalleshuri was amazed at the indifferent attitude of the common man towards his truest purpose of life, wasting his rare opportunity one after another knowing full well the essentiality of the awakening of his self to the secrets of the Lord and getting freed from the pangs of birth and death. She wants to awaken the erring man to the omnipresent and omniscient nature of the Lord and urges him to follow the necessary realization of God in his own self by being one with Him as a drop of water becomes an ocean itself by getting merged with its vastness.

185.

The ways of the Lord are really strange. The Lord created the whole universe with numberless creations both living and non-living and the result is this wonderful world full of surprises. He preferred to be present actively in all his creation but only for the wise to experience His presence. In spite of all His diversity the supreme Lord continues to be undivided and non-dual without any equal or partaker to His wonderful holy self. This diverseness of the Lord is the biggest cause for His wide repute which He created himself. In spite of His diverse presence the Lord has strangely selected to be away from the ordinary public gaze. The supreme Lord should be comprehended as the whole universe personified in His holy existence and it is for this fact that His presence is felt dazzling in each and every object of His creation. This concept of the universal Lord has gained enough credence among the spiritual thinkers throughout the world and Lalleshuri, who had achieved all the goals of her awakening and become one with the Lord, claims to have experienced personally this attribute of the Lord when she describes her spiritual travels through space beyond the imagination of an ordinary

mortal. For the awakened souls the Lord is enough bountiful in extending His grace resulting into their complete awareness of the secrets of Lord because He is wonderfully excited to share His grace with His beloved devotees.

The awakened devotees of the Lord are truly the choicest ones in His realm. The grace of the Lord has bestowed upon then the status higher than the gods. The gods have always envied this capacity of a human being that makes him capable to rise as high as the skies. It seems apt to note here that this exclusive status is achieved by the special devotees of the Lord who detach themselves considerably from the desire of the worldly glamour. It is a great distracter from the real purpose and the common man falls prey to it incessantly and wastes a rare opportunity of gaining awakening for himself and a resource of path finding for others. Lalleshuri highlights the truth about Lord and His dominance over the universe with the purpose of awakening the straying man to the truest purpose of life and prompts him to grab the occasion and work for his emancipation before it is too late.

IV. On Pranayama and Kundallini Yoga

Pranayama is the control or regulation of breath (*Prana)*. All the functions of our body are directly or indirectly related to *Prana*. It has been compared to and given the status of *Brahma* (the creator) from which the entire universe has emerged. *Prana* is present in all the cells of our body. The sages of the *Upanishads* say, "Whatever is there in the universe, within or beyond our cognition, is all in the control of *Prana*." *Pranayama* has the capacity of freeing the mind of ignorance, untruthfulness and all other painful and unpleasant experiences of the body and mind; and when the mind becomes clean it facilitates the seeker to concentrate on the desired spiritual goals and it becomes possible for him to progress furthering the direction of *Dhyana* and *Samadhi*. Inhalation (*Purak*) stimulates the system and fills the lungs with fresh air. Retaining the breath (*Kumbak*) raises internal temperature and plays an important role in increasing the absorption of oxygen. Exhalation (*Rechak*) causes the diaphragm to return to the original position and air full of toxins and impurities is forced out by the contraction of inter-costal muscles. The activities massage the abdominal muscles and tone up the working of various organs of the body.

In Yoga the three main channels of *Prana Vayu* are the *Ida*, the *pingala* and the *sushumna*. *Ida* relates to the right side of the brain, and the left side of the body, terminating at the left nostril and *pingala* to the left side of the brain and the right side of the body, terminating at the right nostril. In some practices, alternate nostril breathing balances the *Prana Vayu* that flows within the body. *Prana* is breath or vital energy in

the body. On subtle levels '*prana*' represents the *pranic* energy responsible for life or life force, and '*ayama*' means control. So *Pranayama* is control of breath. Five types of *prana* are responsible for various *pranic* activities in the body; they are *prana, apana, vyan, udana* and *samana*. Out of these *prana* and *apana* are most important. *Prana* is upward flowing and *apana* is downward flowing. Practice of *Pranayama* achieves the balance in the activities of these *pranas*, which results in healthy body and mind. One can control the rhythms of *pranic* energy with *pranayama* and achieve healthy body and mind. Lalleshuri is a great exponent of the practice of *Pranayama* for its multifarious yogic benefits especially for achieving perfection in *Kundallini Yoga*.

Lalded followed *Trikka* or *Kashmir Shaivism* which adopts *Laya Yoga* popularly known as *Kundalini Yoga* in Kashmir in her spiritual advancement. In her poems she has prescribed definite regulations for the realization of the divine in one's own being. In order to understand her poems one has to be acquainted with *Kundalini Shakti*. *Kundalini* is believed to be a source of infinite energy seated at the lower end of the spinal cord around the genital part of the human body (*Swayambu*). The energy is aroused and brought up to the crown of the head, the highest seat of cosmic energy centre (*Sahasrara*) considered the abode of Lord Shiva, through deep concentration of mind, *mantras* and yogic exercises especially *Pranayama*. According to this Yoga there are six *Chakras (Muladhara, Svadhishthana, Manipura, Anahata, Visudha, and Ajna)* or centers of cosmic power in the human body. The *Kundalini Shakti*, when aroused travels up through these *chakras* and reaches finally to *Sahasrar Chakra* which is located at crown of the head where it becomes one with *Lord Shiva*, the ultimate goal of all spiritual seekers. Man is unable to shed the shackles of worldly attachments and goes on living numerous lives without performing the actual purpose of life. *Laya Yoga* or the awakening of *Kundalini* is a way of attaining this goal. The wavering mind is controlled by concentrating on a vital energy centered in the body called *Susmna Nadi* and thus the uneven movement of *Prana* and *Apana* is brought to uniformity by the practice of breath control (*Pranayam*a). The *Susmna nadi* extends from the *Muladhara* right up to *Sahasrara* in the crown of the head along the spinal cord. It is through this subtle mystical corridor that *Kundalini Sakhti* rises upwards to meet her consort

Shiva in that thousand-petalled lotus of *Sahasrara*. There are also two other *Nadis* running parallel to the *Susmna*. These are *Ida* and *Pingla*. *Prana* flows through *Ida* while *apana* flows through *Pigla*. The inhalation and exhalation of breath are kept in perfect balance through the practice of yoga. The *Kundalini Shakti* which normally lies dormant is awakened by yogic exercises and it cuts its way through the six chakras to meet her consort Shiva in *Sahasrara*. *Prana* goes upwards while *Apana* downwards. This is done through *Abhyas* or Yoga practice. It is here that the seeker enjoys the taste of the *Amrit* flowing from *Shashkala* or the digit of the moon.

186.

Besides the physical benefits Pranayama is widely accepted as a mental exercise that helps concentration of mind which ultimately leads to spiritual advancement. The controlled mind is a great help in keeping the sensual and emotional outbursts under control which are otherwise the biggest impediments to awakening. Lalleshuri gives a beautiful expression of her continued exercise of breath. In perfect rhythm and proper timing and speed she indulged into the exercise for a pretty long time obviously under the guidance of her master. She didn't fault anywhere as the stability of her mind in complete unison was essential. The perfect concentration of mind with continuous exercise of breath made the internal spark of her soul blaze profusely and revealed her the secrets of awakening. She says she caught hold of all of these secrets and preserved them for all times. Thus Lalleshuri was successful in reaching the heights of her awakening through systematic breathing exercise (Pranayama) along with getting rid of all major worldly distractions and achieving full control of mind. She has found a wonderful similarity between her personal breath exercise and the functioning of bellows, a mechanical device that blows a strong current of air; used to make a fire glow more fiercely or to sound a musical instrument. In both cases a current of air is forced in and out systematically in perfect unison for the achievement of its purpose.

Keeping mind perfectly under control free from all digressions is

the main task of the seeker in the divine path. One who succeeds in this crucial task becomes the real master of his self and the gates of development open wide for him. Lalleshuri advises the seeker to take the best advantage of this process both for the physical and spiritual progress. She wants the practitioner of breath control to be mentally alert and once the mind is able to concentrate on a single point it should be used for its essential purpose --- mental stability and the awakening of spirit. *Pranayama* is an authentic process through which a seeker is able to achieve perfection step by step under the guidance of a teacher in *Kundalini Yoga* that is capable to take him to the highest spiritual goals.

187.

Lalleshuri describes her personal experience in performing the essential exercise of breath (pranayama) and its subsequent results. She proceeded with it in the systematic taking in of the breath (poorak), retaining for a while (kumbak) and then taking out systematically (reechak) obviously under the guidance of her master. Her whole body was thus furnished with sufficient prana, the life force essentially required for the spiritual development of the body and soul together. Pranayama helps in restricting the movement of prana outside the body which helps in controlling the attachment to the worldly desire. The desire of the world and its attachment is the biggest hurdle in all spiritual development. Moreover pranayama helps in concentration of mind on a certain fixed point which accelerates spiritual growth because the mind is the sole controller of all worldly activities and if it is kept under control it can save from the excessive involvement in the pleasures of sense and emotional outbursts. Lalleshuri says she gave first priority to this exercise which helped her first in controlling all personal ego and worldly desire. Gradually she was lifted above the ordinary earthly existence and subsequently with adequate practice she advanced further till she was reduced to complete nothingness which ultimately culminated into her merger with the eternal Lord. This is the final stage of spiritual development which can be compared with supreme ecstasy where nothing remains undone for the seeker. Lalleshuri was a perfectly

awakened soul. Her development was very fast because she had a clean record of her past karma and her past saadhna too helped her in achieving her perfection almost easily. Moreover one who is able to win the grace of Lord by means of deepest devotion and love also takes immediate steps towards awakening. Lalleshuri says she lost her individuality completely when she was overwhelmed by the grace of Lord. It also suggests her total merger in the non dual existence of the Lord which is the ultimate goal of all awakened souls. The purpose of describing the details of her personal spiritual experience is in fact making it essentially a guide for the seekers in the divine path.

188.

In order to achieve the actual purpose of her life Lalleshuri says she closed all the doors and windows of her body-temple indicating the nine doors of body (two eyes, two ears, two nostrils, mouth, anus and genital organ) she was able to keep the movement of praana, the life force restricted within her body for its legitimate purpose. In an ordinary person the usual movement of breath pushes out air (prana) out of the nine doors of the body and interacts with the pleasures of the world thus involving the person in its desire and the pleasures of sense. This involvement is so hard that one cannot escape its grasp life after life unendingly. With the exercise of breath besides this function one is able to keep mind along with its thought considerably under control which also helps in distancing from the attachment of the world. Once one is able to put a curb on the drifting thought there is a considerable advancement towards the Lord and the truest purpose of life too is served. Keeping one's mind the controller of all actions under perfect control free from all worldly desire is a must in the process because the wavering mind disturbs all concentration and without perfect concentration of mind no development is possible. Lalleshuri says she exercised systematic breath exercise (Pranayama) as the uncontrolled breath is an enemy to all kind of spiritual development and unless it is kept strictly under control as prescribed in Yoga an, personal realization is difficult. She says she adopted the systematic recitation of the sacred

syllable 'Om' with the beats of her breath with a proper rhythm and thus succeeded in achieving her goals. Proper and systematic recitation of the sacred word with the inhalation and exhalation of breath is a highly merited exercise in Yoga. It can help in having a celestial contact with the cosmic consciousness as Om is a highly credited divine syllable practiced by great masters of the world since time immemorial. Lalleshuri too was a great master not only capable to make such celestial contacts and being one with the Lord but also creating high class poetry using personifications and metaphors unparalleled in the world of literature.

189.

Lalleshuri draws a magnificent comparison between clearing of the precious metal gold of its impurities and the human being of its involvement in the worldly affairs. While the pure gold is obtained with the persistent impact of the heat when the impurities burn into smoke, the human being is liberated from the shackles of the worldly affairs with the impact of the deepest devotion of the Lord and the systematic exercise of breath or Pranayama. The deeper the devotion and love of the Lord the sooner one gets access to His glory. Pranayama helps in freeing the seeker from the shackles of worldly attachments and improves concentration on the Lord's name. Lalleshuri compares her personal liberation from the worldly attachments with the sudden appearance of the sun through the densely clouded sky of winter when everything around is enveloped in a thick blanket of frozen snow and the warm rays of sun go on a melting spree bringing fresh hopes of new survival. Lalleshuri compares her pre-awakened condition to a lifeless frozen slab of ice (tul-katur) which felt like coming to a new life with the sunshine of awakening. It was like the melting of ice upon getting the fresh rays of the sun. The appropriateness of the comparison is worth giving a thought. The ordinary human being deeply involved in the affairs of the world is truly a frozen slab of ice. All sensible talk of divine realization falls flat on him. His mental capacities are completely frozen though he is fully aware about the perils of the desire of the world. He goes on living life after life continually in deep slumber without any

awakening about the truest purpose of his life till the opportune occasion dawns upon him with the grace of the Lord and he grabs it. The sun of awakening dawns upon him and suddenly the solid slab of ice starts melting into fresh clear water filled with the grace of the Lord.

Awakening to the divine secrets is the ultimate aim of all devotees of the Lord. Once the seeker crosses stages in this direction the clouds of ignorance are lifted one by one and there comes a natural feeling of liberation from the shackles of the worldly desire till the final goal of being one with the Lord is reached which's the ultimate ecstasy or final withdrawal from the world. Lalleshuri says she felt real peace when not even a shadow of doubt remained that she had become one with the supreme though with the same name, and when she experienced the presence of Lord in all His creation including her holy self.

190.

One who has achieved top stages of spiritual development and is familiar with 'Dwadshant Mandala' a sphere believed to be the abode of Lord just close to the heart of an advanced devotee. For an advanced Yogi this body temple always arrests his attention. It never escapes neither his view nor his concentration. Lalleshuri says such a yogi is also familiar with the continuous resounding (dwwani) of the sacred sound 'Om' that rises from his heart and stops at the tip of his nose making a continuous flow along with his breath without effort. This is the advanced stage of breath control (pranayama) when the natural inhalation and exhalation of breath takes the form of a worship which keeps the devotee effortlessly concentrated with his Lord all the time. Such devotees of the Lord are very rare and unseen among the people of the world. This is also the stage where all the worldly vanities and attractions vanish from the clear slate of mind and one virtually becomes one with the supreme Shiva. Now there are two types of such sages. One, who are continuously engaged with such a saadhna and keep far away from the public attention, and then there are some others who prefer to be among the ordinary people but keep their advanced status a secret. They are mostly householders and have their scheduled way of devotion. Being early

risers they engage themselves in their saadhna (meditation) past midnight at a secluded place and attend their household chores after mornings. The status of these householder (Grehesti) saints is very high and they are particularly highly honourable in the realms of sainthood.

Lalleshuri points out that such an advanced soul has recognized the existence of Lord in his own self which's the real awakening so there's no need for him to seek his Lord anywhere else as he has already become one with the Lord. This oft quoted expression, 'personal awakening' needs some explanation. All beings are a creation of Lord and have within them an essential beam of existence which is an essential part of the Lord's existence. The human being is the exclusive creation with some special attributes that make him capable to get emancipated with some special effort. This emancipation wins him freedom from the world and be one with the Lord. Once the goal is achieved there is a wonderful uplift of spirit and hence the solution to all the troubles of the world. Lalleshuri had achieved the highest stages of awakening and nothing had remained undone for her. She advises the seeker to recognize the significance of self and the awakening of the celestial power present in all human beings by following necessary steps to achieve the real purpose of life which is not the attachment to life but liberation from its desire.

191.

On achieving appropriate mastery in the practice of Pranayama along with higher concentration in meditation the seeker does not find any difference between the normal respiration and the practice of Pranayama as the normal respiration becomes a controlled process and the body does not require the normal breathing as with the impact of the meditative process almost the whole system is controlled by a higher regulation. On further progress there is a natural break between exhalation and inhalation and the body is stilled for some time and all the movement of breath or prana is stopped. This condition (samaadi) can sometime extend for hours as per the capacity of the aspirant. In this condition the body is reduced to a state of virtual non existence when the head and the feet are virtually clubbed into one. The seeker forgets all

the interests of the body and the worldly existence and gets merged with the Supreme Shiva leaving no traces of individual existence. The meditative process overwhelms the whole existence in such a way that the body is reduced to naught with the impact of the full awakening. There is no inhalation or exhalation of breath as the body loses its significance and it remains in a dormant state. However the brain continues performing its various functions as the self is alive and continues to be in perfect proximity with the Lord. This is the stage of higher consciousness where the human soul becomes one with the universal Lord. Such a sage is the perfect master of his self capable to perform numerous miraculous feats but does not use his power for any of his personal benefit because he is already dead to the desire of the world. The situation can be compared with a drop of water becoming one with the mighty ocean upon entering into and merging with it after lot of struggle through numerous hazards of travel from the top of a mountain achieving at last its ultimate purpose. Lalleshuri says when one forgets the existence of the body there remains nothing except the internal self which is the indispensable part of the supreme. All the interests of the body and the world are past and there remains a single desire of being one with the Lord. Here the benevolence of the Lord works fast. A strange spiritual emancipation follows which is the dawn of awakening and a feeling of wonderful satisfaction felt never before.

192.

One who's able to master systematically the exercise of breath (pranayama), tune up his breathing system with the beats of heart and keep the movement of prana perfectly under control without any obvious effort such that there's no undue distraction from the worldly desire, commences a complete revolution of self. Such a person is unconcerned about the pleasures of sense besides thirst and hunger, sense of touch, taste, feeling and smell along with all other baser body requirements. The haphazard movement of praana is responsible for undue attraction of the world as upon moving in and out from the nine openings (nav-dwar) of the body man gets involved in the worldly desire

and continues as such all his life unless steps are taken to restrict its outside movement. The exercise of breath (pranayama) regulates this movement and gradually there is an uplift of spirit towards the spiritual growth. It also helps in the awakening of kundalini shakti which is believed to be a source of infinite energy (shakti) in the form of a coiled serpent seated at the lower end of the spinal cord around the genital part of the human body (swayambu). The energy is aroused and brought up to the crown of the head; the highest seat of cosmic energy centre (sahasrara) considered the abode of Lord Shiva. Once the devotee becomes an adept in the exercise of breath it becomes a regular effortless feature with him as the normal exhalation and inhalation is fully regularized and controlled. It naturally accelerates the spiritual growth and the blessing of the Lord is also experienced in ample measure. This also proves an important step on way to final realization of goals as the main hurdle in the way viz. the freedom from worldly attraction is overcome. It also initiates the fulfillment of the essential purpose of life which is to get freed from the recurring births and deaths and be one with the Lord. Lalleshuri speaks very high of such a person saying one who continues as such all his life achieves the essential purpose of his life and earns great name for himself. Great masters exercise tremendous control on their senses and body emotions as the significance of the earthly body is finished with them because they are lifted far above the ordinary life process and become one with the Lord.

193.

Achievement of perfect command over the exercise of breath is an important landmark on road to spiritual advancement. It helps in controlling the movement of prana inside the body which in truth gets freedom from the undue attraction of the world, the main impediment in the path to divinity. Lalleshuri says when she was able to exercise perfect command over the movement of prana there was a complete revolution of self and with it there remained no occasion for any further form of meditation or kriya because the mind with its thought was already purified with celestial blessings. Moreover when there is a curb

on following the worldly desire a strange freedom of self is experienced as one is lifted above the ordinary attractions of life. All emotions and pleasures of sense take a back seat and there is freedom from the worldly ego. This is truly a big step towards awakening as the main hurdle in this way is overcome. There is a natural uplift of spirit and the welcome grace of the Lord is experienced abundantly. Every step of a seeker towards divinity is followed by the grace of Lord. Lalleshuri describes her experience in the same context saying that there remained no need whatsoever for any other form of devotion as the exercise of breath (pranayama) proved answer to all the requirements. She says when she delved deep into her consciousness she found all the shades of the Lord there and there was no need of seeking Him anywhere else. She in fact lost consciousness of her personal self by experiencing all the contours of the cosmos inside her own person. Her personal self being the microcosmic representation of the ethereal self was also revealed to her that gave her the extreme celestial bliss never before experienced by her. Thus she got awakened to all the divine secrets and there remained nothing unrealized for her. Gradually she gained the real consciousness of her inner self and experienced that her holy person was the true abode of all the aspects of the Lord. Here Lalleshuri indicates to her divine realization through the practice of pranayama that opened all the doors of awakening for her.

194.

Man is free to act in two ways good and bad. The bad is the result of the unnecessary desire of the world and incessant calls of the body while good comes out of the positive influences of thought and action along with the influence of previous Karma. Both leave their residues behind. Then there are three kinds of causes of the conditional existence of the material world, all defined as malas or taints. As per Kashmir Shaivism the three taints (malas) are karma-mala, mayiya-mala and anava-mala. These taints reside in the element of illusion or maya. Karma-mala is gross impurity that gives rise to the impression of pleasure and pain. This is expressed in the statements 'I am happy, I am sad'.

Mayiya-mala is the subtle impurity that creates duality. This is expressed in the statements 'this is mine, this is not mine.' The impurity of anava makes the ordinary man believe to be atomic in nature, limited in consciousness and powers or abilities. One of the results of anava-mala is the experience of egoism and sense of duality as our true nature, besides becoming subject to the negative feelings of envy, anger, greed, lust and pride. Because of anava-mala people become selfish and self centered, lustful and greedy, defensive or offensive and fail to discriminate between good and bad. They indulge in all kinds of actions to further their own interests or fulfill their desires and aspirations. This binds them to the second impurity karma.

Lalleshuri says that the option is with man how he behaves. Once he gets free from these impediments of growth, firstly choosing good over evil and secondly getting rid of the causes that create defilement for the self and hinder development, he can advance like a shot such that take a swift flight and cut across the orbit of the Sun and meet the Lord. It's said that the advanced souls take a swift flight up to the Sun, cut through its orbit to meet the Supreme Lord. In *Kundalini Yoga* too the *Kundalini Shakti* cuts through all the six chakras inside the human body to reach *Sahasrara* in the crown of head, considered to be the seat of *Supreme Shiva*. Upon achieving this exclusive goal of spiritual development one can get once for all liberated from the pain of recurring birth and death.

195.

Lalleshuri says she reined in the fast running steed of her mind i.e. she controlled her overpowering senses and emotive behaviour by constant practice of breath control (*pranayama*) and meditation and succeeded in bringing the proper alignment of the wavering prana through ten *nadis* till she ultimately achieved the final goal of guiding her *kundalini shakti* to Her final destination, the crown of her head. It's here that she enjoyed the nectar of the mystic moon (*sheshkal*) considered to be the seat of *Supreme Shiva* which came melting down and suffused her whole being. *Kundalini* is believed to be a source of infinite energy in the

form of a coiled serpent seated at the lower end of the spinal cord around the genital part of the human body (*Swayambu*). The energy is aroused and brought up to the crown of the head, the highest seat of cosmic energy centre (*sahasrara*) considered the abode of *Lord Shiva*, through deep concentration of mind, mantras and yogic exercises especially *pranayama*. It is here that *Shakti* meets *Shiva* and becomes one with Him. This is the ultimate goal of all seekers when all secrets of the Lord and the universe are unfolded before them and nothing remains undone for them. Lalleshuri had her *kundalini* fully awakened that had bestowed upon her a tremendous spiritual awakening resulting in her individual soul merged with the cosmic soul. Thus she had became immortal and an integral part of *Supreme Shiva*, the universal Lord which's the ultimate goal of all spiritual seekers to become one with the cosmic soul or *parmatma*. Lalleshuri gives a lucid description of her mystic experience in her poetic compositions which goes to her credit as besides a highly accomplished *Yogini* she was a celestial poet with a definite mission of not only achieving her own liberation but also setting a precept for the coming generations to follow.

Lalleshuri stresses here on importance of the control of thought. The controlled mind is free from all attractions of the world. There are great souls who live life actively and are still far away from its temptations. They do not let the worldly desire disturb their calm as they have their mind perfectly under their control. They are nearest to the Lord because all duality between them and the Lord is finished. Their individual self has lost its significance because they are already one with the Lord as a drop of water loses its significance when it becomes the ocean on getting merged with it.

196.

Lalleshuri describes briefly but precisely the awakening of her Kundalini Shakti saying that she reached her desired goal and enjoyed the nectar which flowed from shashkala after she crossed the rugged path of six forests indicating the six chakras (muladhara, svadhishthana, manipura, anahata, visudha, ajna) or centers of energy inside her body, graphed along the spine, and then further up to the sahasrara, the nectar

moon associated with the brain. Once the six chakras have been mastered, the devotee masters the art of looking at and past the material universe. And once the inner moon has been activated, the vital breaths within the body are modulated into coordination, the body's energies brought into harmony, and the self propelled by the love of the divine. This is the eternal union of Shiva and His consort Parvati (Shakti) inside the self of an awakened devotee. The goal is achieved through sustained devotion, deep meditation and above all exercise of breath.

Pranayama controls the movement of *prana*, the life force inside body and stops its outward movement through nine doors of the body (*nav-dwar*). Normally *prana* by its outward drift interacts with the worldly attractions and gets involved in its desire in various ways and the result is the unending involvement in the world away from the Lord. There is no end of this attachment to the affairs of the world. Numerous lives go by suffering the pains of birth and death still there is no clue of awakening till the grace of the Lord steps in to save the erring individual from this unending cycle.

Lalleshuri says it was the result of her heart stirring devotion, deep concentration, sustained breath exercise and perfect control over all worldly desires and senses that she reached her goal. She says precisely, "The whole world shrunk for me in the inhalation and exhalation of my breath and while I roasted my heart in the heat of the love of my Lord, I found Him." By the concentration of mind all mental fluctuations, false knowledge, all kinds of illusions and conditions analogous to sleep are brought under control, a stage in which the soul sours beyond the three *Gunas: Satva, Rajas* and *Tamas* and achieves eternal ecstasy of spirit a never before experience.

197.

The nadies are very fine wave tubes inside our body that circulate vital airs controlling various subtle movements affecting especially the spiritual advancement. There're thousands of naadis (72,000 approx.) in our body that serve as conduits for prana which moves in and out through nine openings (eyes, ears, nostrils, mouth, anus and the genital organ). Prana moving with the breaths enkindles the body's fire and the

mind is carried out through these doors by prana so that it can experience the world. The foremost job of a yogi is to put a curb on this outside drift of prana which binds man to the world. Once the movement outside is stopped there is a curb on the worldly temptations and the enlightenment of self is initiated. The control of the nadies controls ego, the mind and the senses thus the spiritual advancement commences. Out of thousands of nadies three are most important: the surya naadi, chandra naadi and sushmana, the fire channel. The right nostril is related to surya naadi and the left nostril to the chandra naadi. Sushmana is closely associated with the spine and the spinal cord. The Yogi performing the right method of pranayama creates a balance between the left and right nostrils, because only when the surya and chandra naadies work with equal force can prana be forced into sushmana nadi to move the kundalini upward. The awakening of kundalini is directly associated with the right method of the exercise of breath which can be attained by vigorous practice preferably under the guidance of a master (guru). Now Lalleshuri indicates to the same practice of breath control that virtually controls the movement of prana through various nadies for getting the right kind of combination that would automatically work twofold: one controlling the mind and the overpowering senses and thereby cut the bonds of ordinary worldly existence and make the truest proportions of the elixir of life that sustains the spiritual advancement. What's the Elixir of Life? It is prana, the life force and the proper way of controlling breath which maintains balance in its movement that keeps mind and its thoughts under control and also controls the animal behaviour by controlling senses and the pleasure derived out of them. Lalleshuri calls the adequate form of breath exercise making the truest combinations of the elixir of life because it is the right method of pranayama along with other meditational process that gives a spiritual uplift and takes the devotee nearer to the Lord.

198.

The desire of the world and its temptations are the worst impediments to all spiritual development. Unless one frees himself from the attractions of the world and distances himself from its lure one

cannot expect any grace from the Lord. The Kundalini Yoga is the foolproof road to success towards divine grace. On successful awakening of Kundalini the devotee enjoys the fullest grace of the Lord in the form of the nectar that flows from sahasrar in the crown of the devotee's head. The Kundalini Yoga starts with the opening of the base chakra at the lower end of the spine where Kundalini is otherwise seated dormant in all bodied individuals. Lalleshuri calls the Kundalini Shakti seated in the form of a serpent at the base of the spinal cord a Shah-Maar (royal serpent) the source of unlimited energy and liable to be awakened and made to travel upward by sustained devotion especially pranayama. She calls upon the devotee to lift the massive lid, allegorically a big mountain off the container or the house of the Shah-Maar (the dormant Kundalini Shakti) i.e. awaken it by the power of devotion and controlling all desire of the world and sensual pleasures as these are the worst enemies of all devotion and development in the path of spiritual advancement. According to Kashmir Shaivism Lord Shiva is the principal deity controlling the universe. The lord has two aspects, Shiva and Shakti though the two are the same, the two sides of a coin. Man's spiritual goal is to establish identity of the two in his own being. Since man is unable to control the waywardness of the mind and shed the shackles of worldly attachments and continues living life after life without performing its actual purpose. The unnerving task here is to experience the truth of life and get detached from the glamour of actual life and virtually die before death to the worldly attractions. Laya Yoga or the awakening of Kundalini is a way of attaining this goal. Lalleshuri calls upon the seeker to shun all worldly fears and surrender completely to the wishes of the Lord and dive deep into the celestial waters of His blessings present at the crown of his head, the abode of the lord.

199.

Lalleshuri has created an excellent metaphorical representation out of the popular Kashmir mobile fire-pot, *Kangri* --- the most popular beautiful wicker encased earthenware bowl, containing soft smoldering embers, called *Kundal*. In Sanskrit, *Kundala* means ring and interestingly

sounds nearer to *Kundalini*. The outer encasement of wicker-work may at times be very pretty with its ornamentation of rings using bright colors of wickers which makes *Kangri* different from the ones manufactured in other parts of Kashmir valley. *Kangri* and Kashmir winter are almost synonymous but it demands lot of caution and care. The all time glowing embers that it holds can prove disastrous in the form of violent fires if not handled with care and control. *Kangri* has been aptly compared here with the human body that keeps ever hot with its emotive behavior and desires of sense. *Laleshuri* is concerned about the emotive behavior of her body fire-pot (*kangri*) which remains ever hot and almost uncontrollable and hence away from spiritual advancement. It is her fervent desire to keep the desires of the body and the desires of the world under control but the temptations of the world are hard to contain so are of the body very appropriately compared with Kashmir *Kangri.*

The inner earthen fire container of '*Kangri*' is called '*kun'dal*' in Kashmiri and interestingly Lalleshuri has found its sound similarity with *Kundalini* is also interesting *('ami kaani kound'li gundnam naar')*. She has called it with the same name with the added adjective *'kaen'* (one-eyed) suggesting the rigorousness of effort that it needs to open up from her basic *muladhar chakra*. She says further that she goes on enduring the rigors of the body with the hope that ultimately the good faith may prevail and she makes some advancement towards her liberation from the unending pains of birth and death by proceeding nearer to the blessings of the lord. Lalleshuri was a highly awakened soul who has achieved all desired spiritual goals and there had remained nothing unachieved for her. The thought expressed in this quatrain is aimed at awakening the erring individuals to the truth of life who continue grinding themselves in the unending temptations of worldly life as well as the desires of body.

200.

Lalleshuri wants a devotee to concentrate deeply on pranayama and in order to make her assertion more persuasive she weaves a wonderful metaphor by comparing the process with the work of a

goldsmith who puts his mind fully on his bellows that pushes a powerful current of air towards the burning coal in his furnace to heat up impure gold to the extent that pure gold is separated from the impurities without any loss of the precious metal. The same is true with the devotion of a devotee who's required to work vigorously to achieve his goals and the exercise of breath (pranayama) is one of the most efficient means to achieve perfection towards the desired end. This exercise if performed in a systematic way preferably under the guidance of a master has the potential to awaken the kundalini shakti which's believed to be a source of infinite energy in the form of a coiled serpent seated at the lower end of the spinal cord around the genital part of the human body. The energy is aroused and brought up to the crown of the head, the highest seat of cosmic energy centre considered the abode of Lord Shiva, through deep concentration of mind, mantras and yogic exercises especially pranayama. Pranayama benefits all the body functions when almost all toxic elements are thrown out and the whole system is refreshed time and again. Moreover the movement of prana (life force) is restricted within the body cells as with its outward movement there is a continuous engagement of the wavering mind in the affairs of the world and the sensual pleasures. Once a person becomes habitual in the doing the exercise there is a dramatic change in the thought which gets considerably purified and naturally bent towards the Lord. Lalleshuri recommends the exercise of breath for the development of body functions as well as spiritual advancement but the seeker is required to follow a much disciplined life as there should be no distractions caused by the wavering mind or other worldly attractions liable to deviation from the main purpose. She further enjoins upon the seeker to get up instantly and seek the Lord as there is always enough time and occasion for the purpose and never too late.

201.

Lalleshuri explains an authentic mode of pranayama. The recitation of the divine word 'Om' along with systematic inhalation and exhalation of breath right from dwadashant mandala (considered to be

the divine abode in an awakened devotee) up to the tip of nose sixteen times (five times three plus one) followed by ten times (three times three plus one) with a slight break in between is the right approach. One who has mastered the practice without any digression and full concentration and is able to centralize his divine activities, has actually achieved almost his goals. The seeker after attaining this stage of perfection experiences ultimate ecstasy and excitement of perfection and with further meditation experiences the presence of the Lord perpetually within himself termed otherwise the perfect awakening of self.

There are many ways of attaining divine proximity and one authentic way is through *pranayama*. The practice of breath control can be undertaken in various different ways under the guidance of a master. The guidance in this behalf is usually conveyed secretly from the teacher to his disciple considering the capacity and the depth of devotion. The master is the only person to judge and administer the right approach for a seeker. There is lot of divergence between individuals in progress because the liabilities of karma too interfere and one with a comparatively clean record can progress faster though the depth of devotion and surrender change everything and favour the devotee to a large extent. Great advanced souls and masters in Yoga gain perfect mastery in all such matters and are in permanent harmony with the absolute. They have a wonderful glow on their faces and that's why their company is equally captivating and some of them have the power to change lives of the ordinary people simply with their bewitching glance. Lalleshuri was a perfectly awakened soul who had achieved all the desired spiritual destinations and in the ecstasy of her achievements she gave vent to her celestial feelings in the form of poetic compositions for the benefit of the posterity.

(V) Guru Saadhna

Guru is crucial to Lalleshuri's poetry, and to the understanding of her spiritual journey. She invokes the guru variously as '*mali*', '*soddha-mali siddho*, and '*ha gora parmeshwera*'. While some of Lalla's poems may well be inquiries or apostrophes addressed to her mentor, *Siddha Srikantha*, the figure of the teacher or guide often serves as a proxy for, or manifestation of, the divine in her poetry.

She was a blessed soul who had taken the human form with a mission -- to serve as a guide in the divine path for numerous misled mortals and also to serve as a bridge between different communities of Kashmir who were divided in their faith merely by the callous attitude of their rulers that had taken control of the valley to change her total face. She used the medium of her novel poetic compositions (*Vaakhs*) to achieve her purpose in which she succeeded sufficiently. Both before and after her celestial flight Lalleshuri commanded great spiritual influence and is considered a living incarnation of *Lord Shiva*. Born with substantial divine realization the essentiality of a teacher (*Guru*) seemed questionable. But her personal awakening notwithstanding she has spared no words in highlighting the role of her master in her personal realization. Her *Guru, Shri Sedh Kanth*, popularly known as *Sedh Mol* was in fact their family *purohit* and obviously well-versed in *Kashmir Shaivism*; a perfect yogi and an awakened soul. She gave her a thorough grounding step by step till her final realization which is accepted by Lalleshuri in her various *Vaakhs*. It also proves the significance of a competent teacher in the spiritual development however awakened the pupil may be. Lalleshuri has repeatedly expressed her gratitude for her master in her various poetic compositions while singing the significance of a *Guru* (spiritual master) on way to awakening of self.

202.

Lalleshuri pinpoints some important prerequisites for spiritual progress. One should submit wholly to the directions of Guru and keep under control the fast running steed of his mind because the fast wavering mind is the worst impediment to all spiritual advancement. One should try keeping under control all the appetites and passions of body, senses (smelling, seeing, taste, feeling and hearing) and emotions (anger, greed, lust, desire and ego) because all these are the worst hurdles on the road to success. The senses (*indriyas)* act directly under control of the mind as their master and are individually responsible for misleading it towards directions that keep away from the path of development. Great masters have mastered the sense discriminations and as a consequence they do not surprisingly discriminate between sweet and sour, hard and soft, joy or sorrow and things like that. They are equally masters of the strong emotions like anger and lust, greed and desire. They do not get attracted to the worldly glamour or the pleasures of sense. They react very softly to the worst emotional provocations because they have their mind fully under control. This is really a great achievement and the ordinary people cannot do it so easily. Lalleshuri explains that a seeker who is able to control the fiery emotions and the pleasures of sense is a real yogi and he can achieve the goals very soon under the guidance of his master. She says one who is able to control them is the real master of his own self and he rises far above the scare of death which's considered the most horrible event in human life. In fact for such an advanced devotee worldly death is of no significance and as such neither his personal demise nor the death of anyone else is an event for him as he is already dead to the worldly desires that people mourn about. Achieving this stage of spiritual maturation is a big milestone as there remain no major hurdles in his way to ultimate awakening or being one with the supreme Lord. Lalleshuri stresses time and again upon keeping under control the wavering mind as she considers no achievement possible unless all the animal emotions are kept under control along with their controller, the mind.

203.

Lalleshuri was a perfectly realized soul who had come to life for the purpose of awakening man to its reality. She was keenly attached to her Guru for guiding her onto the eternal truth. She was guided by her master safely step by step till she realized all her goals. This was a wonderful relationship between a realized soul and a perfect yogi. She says she asked a thousand times to her Guru to tell her the name of the lord who was nameless but every time she was denied an answer till she got herself awakened suddenly to a strange truth as the fact was not worth telling or discussion but to be experienced only upon sustained devotion of her Guru. She got ordinarily enlightened about the truth of the silence of her Guru as it was itself a big answer to the question put by her. The question put by Lalleshuri actually indicates to the answer when she calls the Lord nameless. Shiva is the absolute reality present in all His creation. His glaring presence in fact makes him nameless. The awakened souls never miss the presence of the Lord neither outside nor outside their self. Their inner self is fully enlightened with the presence of the Lord so there is no need to seek Him anywhere else or knowing His name. So the answer to the enquiry of Lalla in the silence of her guru was fully communicative without any words. There is no need to know the name of the nameless because the ultimate goal of all conscientious aspirants is to experience Him truly where He stays inside the loving heart of a devotee. The essential purpose of human life is nothing beyond experiencing Lord inside ones inner self and be one with Him. Once the goal is reached there is a big revolution of self and a feeling of great ecstasy henceforth unknown to all. So the silence of her master to her repeated enquiries was one the greatest lessons that she received --- -- experiencing the nameless form of the Lord inside one's self and get enlightened once for all. Lalleshuri equaled her master by taking the cue immediately and follow in right earnest without losing a word as was done by her Guru.

As per *Kashmir Shaivism, Supreme Shiva* is the universe personified; all the worlds included within His universal self that which make Him a single non-dual Lord worth realization. The universe as such is conceived as '*Shunya*' or nothingness (void) with *Supreme Shiva* the

only indisputable Lord and the ultimate goal of all spiritual search. The ultimate goal is to get merged with it or be one with Him like a small drop of water reaching its ultimate destination, the ocean and becoming one with it upon merging with the huge water body.

204.

Here the significance of a Guru in the life and mystic experience of a devotee is expressed. It is the Guru who guides the disciple towards spiritual goals. The efficient guru understands his disciple very well and prescribes the choicest ways and means for him or her according to his or her capacity. Therefore the Guru is called in truth the real Lord for an aspiring devotee. The conscientious devotee surrenders himself entirely on the lotus feet of his guru as for him he is the only Lord who can lead him from darkness to light. It is not easy to find an awakened Guru but it is said once the seeker becomes truly capable for the instruction of a master Guru himself crops in to guide him or her. The ordinary man is not able to see the Lord face to face but He observes all activities of every individual very closely so whenever there is the need of a guide He arranges for it without any delay. Lalleshuri had come to life along with enough attributes of a fully realized soul still she needed a Guru to guide her to achieve her further goals. The supreme Lord knows the need of His sincere devotees. 'Sedh-Mole' as he was called was their family guru and she too was very much devoted to him who led her step by step towards her ultimate realization. She says she accepted wholly and adopted fully whatever her Guru commanded her. It was just like washing her body and soul with the sacred waters of the Ganges as she got transformed from an ordinary mortal to a fully awakened soul with his blessings and directions. A spiritual master helps a disciple cross all the stages of development under his care. Thus Guru proves God and Lord, Brahma and Vishnu, Shiva and Shakti and everything for a disciple. Lalleshuri says under the care of her Guru she achieved the highest state of spiritual height called 'Jeewan-Mukhta' i.e. freedom from the cycle of birth and death in the same flesh and blood which is the highest stage of spiritual achievement when the seeker earns the option of retaining or giving up

the mortal frame at his or her will sooner or later. With this she overcame the fear of death as the significance of human body had ended for her as its ultimate function was over and there was no need of its existence henceforth. Moreover she had been freed from the eternal pain of recurring birth and death by becoming one with her Lord the Supreme Shiva, the ultimate goal of all spiritual aspirants. There have been instances of sages who retained their earthly existence for thousands of years but with some special purpose.

205.

Lalleshuri had acquired all the choicest goals of awakening under the guidance of her Guru. She says the crux of the teachings of her Guru was a single precept that of entering into the internal recesses of her affectionate heart instead of hanging around. The truth of this advice is greatly significant in her teachings. All that she wants the seeker to understand is the importance of the pure inner self as the truest abode of the Lord. She says one should try to look within oneself and seek the truth of the Lord there and nowhere else. Seeking Lord there is a matter of proper understanding of His noble existence. The imagination of the Lord beyond one's own self is almost negating His truest existence. Even the gods envy the existence of man because it provides the choicest opportunity of seeking the absolute Lord. Seeking the ultimate truth about life in the interiors of one's own body temple is the pivot on which Kashmir Shaivism revolves and here Lalleshuri stresses upon the fact that this word of her Guru changed the entire perception of her life as she was immediately convinced that she had found the real path for her development and in the ecstasy of her achievement she began dancing with joy not essentially meaning that she danced nude. 'The choicest abode of the Lord is the loving heart of a devotee' is a common saying. Here the point is to understand its deep implications. The universe with its numerous diversities is the creation of the Lord. Though the Lord prefers to be behind the scene but His divine presence can be felt in everything --- all animate and inanimate. Being the choicest creation the human being is nearest to the Lord but for his ignoring the truest purpose of life. It is man's personal negligence that keeps the Lord away from him

otherwise He is nearest to him than everything else. It is in the same context that all spiritual masters have stressed upon him to seek God in his own loving heart instead of anywhere else. One should definitely make himself capable for it before expecting any success in finding the Lord there. The purity of self and substantial detachment from the lure of the world is the first requirement. It is easy to imagine that God should be seated at a place with a pure environment free from the filth of worldly attractions.

The epithet *'nagay natsun'* in the last line of the poem with the literal meaning 'dancing nude' has created lot of controversy among her translators, readers and devotees equally. Lots of imaginary stories have been contrived. Did Lalleshuri truly dance nude in her ecstasy? Some say she roamed about carefree without clothes all her later life caring least about the piercing gaze of people. Some comment that her highly advanced spiritual status lifted her far above the ordinary mortals so she didn't ever think of covering her nudity. Some even say she was called Lalla because her long loosely hanging belly came down up to her knees covering her private parts from public gaze (lall means loose hanging belly in Kashmiri). Another most popular story that goes especially among her Muslim devotees is that once during her routine nude wanderings she suddenly got alerted upon chance seeing at a distance *Mir Syed Ali Hamdani*, the popular Muslim saint scholar of the time, popularly called *Shah-i-Hamdaan* and she hid herself inside the burning oven of a Kashmir baker nearby. Getting panicky the baker covered the oven immediately with a heavy lid and escaped the scene. And the miracle that followed Lalleshuri came out of the oven eventually wearing nice clothes and upon enquiry replied that she had to hide herself upon seeing for the first time truly a man suggesting the advanced status of *Shah-i-Hamdaan*.

The epithet *'nagay natsun'* still does not essentially convey that the Yogini roamed about naked as the words suggest to a common man. It also suggests the extempore expression of ecstatic circumstance upon getting the word of her master. There are some ascetics seen even today who go about caring least about covering their shame but essentially not fully sane and no such assertion can be made of a person like Lalleshuri who roamed about giving open discourses with the essential purpose of

common good, responded quite intelligently all public enquiry besides giving out fine chiseled and deeply meaningful poetic compositions (vaakhs) can never said to be afflicted with such a mental disorder as to be carefree about covering her feminine shame openly. One who is said to respond diligently upon asking why she went about nude --- 'only because she doesn't see a man around', be called partially insane. As such all such misrepresentations carry no weight and the epithet '*nagay natsun*' used here suggests only her extreme mental ecstasy nothing beyond that. Let us all imagine henceforth that Lalleshuri kept always decently dressed if not with common worldly garments but essentially with the celestial robes that made her exclusive among all the mortals of the time.

206.

The significance of Guru in spiritual development is expressed here. All spiritual aspirants need a master to guide them step by step because it is very difficult for a raw mind to achieve any success. The ordinary being is like a stone boulder and it is only when the master sculptor whittles it down bit by bit, it is transformed into a beautiful sculpture. In the same way the Guru brings a raw mind into the desired shape so that it can tread the hard terrain that leads him to the Lord. Lalleshuri was an enlightened soul who had come to this world with loads of good karmas and a special mission which she seems to have fulfilled in full. Such noble souls do not ordinarily need any specific saadhna because they've already achieved enough enlightenment in their previous lives. They are already freed from the cycle of birth and death but still they take birth to perform a special mission as per the desire of the Lord. In the circumstances she didn't in fact need the instructions of a master for her spiritual development but her life and teachings suggest that she wanted herself to be a symbol for a common man both of her time and the future generations. So there was the need for a Guru and her deepest dedication for him. Her guru Sidh Srikanth was enough enlightened and capable to lead a disciple like Lalleshuri. He lead her step by step till she achieved all her goals and nothing remained

unachieved for her. Thus she admits with pride that her master is both father and mother to her who made her spiritually blind eyes capable to see. She confesses honestly that her Guru made her bare body wear the royal celestial garments and made it capable to stand upright. She further glorifies her Guru being the divine sight of her eyes and an equal partaker of the outcome of her good deeds and divine activities. This confession of Lalleshuri, the greatest Yogini of her time is very significant and a confirmation that the role of a Guru in the path of spiritual advancement is too great to be ignored.

207.

Lalleshuri says that her journey towards awakening was so arduous that while traversing barefooted endlessly the flesh of the soles of her feet tore off and mixed with the dust of the road. Her master continued leading her step by step till her fulfillment though the strange thing about it and the fact among a hundred other facts was that her Lord was ultimately seen everywhere around and there seemed no need to travel so hard but to seek Him within the recesses of one's own self. The travel towards enlightenment is really hard but considering the truest purpose of human life as a rare opportunity that is provided to him any kind of hazard should be taken as a pleasure not as travail. When the end of an action however hard it may be is such rewarding as to get freed once for all from the pains of the repeated births and deaths and getting one with the absolute Lord any amount of travail is lost into oblivion! Lalleshuri adds whoever experienced her ecstasy of success and knew the truth about the omnipresence of the Lord danced with joy adding more joy to her pleasure as it had proved an answer to all the questions raised in the context. The description is simply symbolic of the dedication and thorough determination required for the realization of the ultimate truth of life otherwise no such hard roads are to be traversed barefooted and no such hard tasks are to be undertaken. The success in the realization of spiritual goals is surely a hectic process but no so hard as to get scared. The only impediment that keeps man away from the spiritual path is the unnecessary attachment to the worldly desire and the

pleasures of sense. Those who make serious efforts in this direction take a big leap towards the Lord. Such an aspirant feels an unseen hand always ready to lift him up if he feels discouraged at any stage. The conscientious seeker never feels short of this help as the Lord never fails his devotee. The Lord in the form of his Guru keeps a vigilant eye on his development and guides all his steps so efficiently that the most difficult terrain turns into a smooth passage. Once the truest path is recognized undoubtedly with the help of a teacher the helping hand from above is so heartening that it remains a job of only joys and no tears.

208.

On her ultimate achievement of establishing Shiva and Shakti in her own being through Kundalini Yoga and successfully watching them becoming one in the crown of her head Lalleshuri was astonished to see her master seated on the top of her head while the overflowing nectar of the mystic moon (Sheshkal) suffused her whole person till it reached her feet indicating that she had got awakened fully to all the mysteries of the universe and everything had unfolded before her by being one with her Lord. The presence of her master on the crown of her head suggests that he was none else but the absolute Shiva who had been always there to lead her way. This attribute of a Guru is typical of Lalleshuri and her devotion to her master. She accepts the supremacy of her Guru not as an ordinary human being but the absolute Lord. The awakening of Kundalini is the highest achievement for all the seekers of the Lord as it opens all the gates of spiritual advancement ushering in perfection in the form of Shakti meeting and being one with the Supreme Shiva which's the height of fulfillment for all whoever reaches that stage. The energy is aroused and brought up to the crown of the head, the highest seat of cosmic energy centre considered the abode of Lord Shiva, through deep concentration of mind, mantras and yogic exercises especially Pranayama. She adds further that she was filled with gyana (knowledge of self) to her fill. It suggests the impact she received with the realization of all divine mystery. It was not an ordinary development or change but a complete transformation from an ordinary mortal to a celestial being.

She had crossed all the limits of ordinary worldly life and become one with Shiva, the absolute desire of all divine aspirants. She says she had curbed all worldly desire with all its implications and had been lifted above all those ordinary things that make life seemingly beautiful and worth living. This special transformation of self is the dream of all conscientious spiritual seekers and in truth the ultimate goal of human life. To realize this absolute purpose of life one is required to follow a much disciplined life without any distractions caused by the wavering mind or other worldly attractions liable to deviation from the main purpose.

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209 - 210.

(209 & 210 are companion Vaakhs so a common comment follows)

Lalleshuri makes a queer enquiry from her *Guru*. Recognizing his supreme authority over all knowledge (*gyaana*) she wants to know why the human breath in two forms -- one short, and coming out (*huuh*) and other long, also coming out (*haah*), is different in character. The short breath is cool and the longer breath is burning hot though both rise from the body interior, below naval region. As a true instructor Lalleshuri explains (in *vaakh--210*) the reasons for the hot and cold breath experienced by a seeker while following spiritual path. The naval region is considered to be the abode of sun and hence hot. The areas around the navel tube do experience sensations like that of brain such that it's also called a second brain. The question is in fact related to the controlled breath exercise which actually stimulates the meditative process. There's a lot of difference between the ordinary exhalation and inhalation of breath and the controlled breath exercise commonly called *pranayama*, an exercise to keep under control the movement of *praana*, the life force inside our body. A conditioned mind is necessary for *saadhna*. Yogis practice *pranayama* because they know the control of breath causes the control of mind. The opposite is also true --- whatever controls the mind controls the breathing. All seekers who're put on this exercise get used to it after a due course their normal breathing is advanced into a controlled movement of *praana*. It also helps in the

awakening of *kundalini shakti*, the source of infinite energy which is ordinarily asleep in an ordinary person at the base of his spine and can be awakened and aroused with rigorous practice and *saadhna* for enormous spiritual benefits. Since the seekers performing the exercise of breath do experience a shift in their regular exhalation and inhalation as such their breath seems to emerge systematically from their naval region as a part of their *saadhna* which's hotter as compared to the wave of breath that passes through the crown of their head in the process which's cool because the head remains cool being the abode of moon and because of the regular flow of symbolic nectar as a consequence of the meditative process. The Yogis performing *saadhna* are able to concentrate and direct their *praana* to the crown of their head as worship to their Lord and as a shift from the affairs of the world. During this stint their whole body except their brain remains motionless and senseless. Great Yogis have the capacity to remain in this Yogic state for hundreds and thousands of years without any decay of their body.

211.

Lalleshuri gives a vivid description of her spiritual advancement under the auspices of her Guru through a specific meditative process along with the exercise of breath (pranayama). In line with her subtle consciousness the advancement came to her on vigorous control of the pleasures of sense and other worldly desire. She stuck to the exercise of breath in a way it became a part of her natural inhalation and exhalation. As a consequence she was able to advance her higher consciousness to the crown of her head which is the advanced stage of meditative process where the sound of breath is bettered from the ordinary 'ham'su' to 'soo'ham' which has a direct contact with the lord. 'Ham'su' indicates the egoistic attitude while 'soo'ham' suggests the absence of duality which invokes the change from egoistic perspective to the real truth of the existence of man which is the discovery of Lord in everything around. Ego is the tallest hurdle in way to awakening. With meditation on God's name gradually the sense of ego dwindles and one feels closer to the Lord. All creation of the Lord represents a spark of Lord's glory. Once the ego

wanes there is a pleasurable feeling of Lord's presence everywhere and one feels a wonderful uplift of spirit and a feeling 'soo'ham' is introduced in the mind. Once the stage is achieved the seeker experiences extreme satisfaction of purpose and perfection of thought. Having completely alienated from the desire of the world the seeker is ushered into a new world of higher consciousness. It's a feeling of extreme ecstasy never before experienced by the seeker as everything seems clothed in a strange celestial luminance and the presence of the Lord is felt vividly everywhere. Lalleshuri is directed here by her Guru to stop and adhere to the position and enjoy the ecstasy of the new development. It also equates with the full awakening of the Kundalini Shakti which when aroused travels up through six chakras inside the human body till she reaches finally to Sahasrar Chakra which is located at crown of the head inside the brain where it becomes one with Lord Shiva, the ultimate goal of all spiritual seekers and a source of unlimited joy and achievement.

212.

Gayatri Mantra (the mother of the Vedas), the foremost mantra in Hinduism and Hindu beliefs, inspires wisdom. Its meaning is --- "May the Almighty God illuminate our intellect to lead us along the righteous path". The mantra is also a prayer to the "giver of light and life" -- the sun (savitur). It is the highest sacred mantra and a fulfiller of all boons. Gayatri, is said to have domain over the five senses or pranas, and protects these five life-forces of those who chant the Gayatri Mantra. In her role as the protector, Gayatri is referred to as Savitri. Rishis selected the words of the Gayatri Mantra and arranged them so that they not only convey meaning but also create specific power of righteous wisdom through their utterance. The ideal times for chanting the mantra are three times a day - at dawn, mid-day, and at dusk. These times are known as the three sandhyas - morning, mid-day and evening. The maximum benefit of chanting the mantra is said to be obtained by chanting it 108 times. However, one may chant it for 3, 9, or 18 times when pressed for time. The syllables of the mantra are said to positively affect all the chakras or energy centers in the human body - hence, proper

pronunciation and enunciation are very important. If chanted systematically under the guidance of Guru it's a source for full realization. Lalleshuri was a great devotee of Gayatri. She has repeatedly mentioned the power of this mantra in her various poems. Kashmiri Pandits have been devotees of Gayatri since time immemorial and attach great importance to the wearing of sacred thread (Yagnopavit) as the first formal initiation of Gayatri to their male children till today. Lalleshuri had turned her mind systematically to Gayatri along with the exercise of breath by achieving 'su'ham' in place of 'ham'su' which is the sound of the ordinary exhalation and inhalation of breath. 'Ham'soo' can be transformed into 'soo'ham' with practice which is an advanced stage in pranayama. The systematic practice of pranayama is of great importance firstly for gaining proper concentration of mind and secondly freeing oneself from the attractions of sense objects besides other worldly distractions. It can lead the devotee to the highest stages of development under the guidance of a spiritual master besides maintaining a proper health conditions.

213.

Lalleshuri castigates man for his inflated feeling of pride for being of a higher caste or having a higher financial strength. She says such so called high ranking is of no avail on road to spiritual development. Those who pamper a sense of ego about their superior family name or loads of worldly wealth and riches are at a disadvantage. These things are short lived and unreliable with no guarantee to last longer never to speak beyond death. This is true of all worldly possessions because one is destined to leave this world unexpectedly without notice alone without any worldly support. Name and fame, wealth and power, family and contacts whatsoever one seeks after all life so passionately never goes with anyone through this ultimate end of life. Our karma - the record of our good and bad deeds and the kriya --- action performed on way to awakening of self are definitely carried through this worst but ultimate causality of life because the future course of life is determined on the basis of our karma and the fruits of our kriya. Our humble behaviour

towards the Lord's creation, all animate and inanimate too is counted and credited towards our good karma and forms its important part and is carried beyond death. The fruits of saadhna (kriya) facilitate our smooth journey to the other world. Lalleshuri categorically rejects our undue attachment to the affairs of the world on the ground of its instability and wants people to distance themselves substantially from its glamour. She wants people to understand the truest purpose of life and work for deliverance from the recurring birth and death once for all in the current life only. She says the Lord is benevolent enough to judge judiciously and provide ways and means for future progress for everyone who comes under His lotus feet. The saadna or kriya is a comprehensive activity that can be preferably performed under the guidance of a master who keeps a strict vigil on the seeker progressing towards his goals. It's for the teacher to decide what ways and means one is capable to adopt and follow but certain common basic conditions are essentially to be followed before any progress is expected. First golden rule -- the more one is glued to the world the more one keeps away from God. One has to make all efforts to shun the desire of world despite being actively involved in it. The next important step is to keep all fiery emotions and the pleasures of sense at bay because these are the worst impediments in all development whatsoever. The last but not the least is the suitable dedication to the master (Guru) as without his blessing all development is impossible. Lalleshuri was deeply dedicated to her master and claims all her progress to him only. She says that the name of Guru is ultimately supreme for the seeker because it's only he who can pull his disciple across the murky ocean of this life and take him nearer to the Lord.

214.

Lalleshuri stresses again upon the prominent status of Guru while treading the celestial path. She says one who follows the directions of his or her Guru with truest devotion does not need any other worship as the Guru is the ultimate Lord for a sincere disciple. He does not need any of the objects for worship like flowers, milk, water, Kusha grass or Dweep Jyoti as for him the only essential thing is the truest devotion of his Guru.

Once the devotion of Guru is established in the heart of an aspirant he becomes not only the truest representative of his Lord but the Lord himself. It's only Guru who can make his disciple progress fast in his saadhna because it's only he who knows both his merits and demerits and can as such give him effective prescriptions for his progress. The most important function of a Guru is to warn his disciple about any adverse development he encounters during his sadhna because there is always danger to the raw mind becoming victim of exploitation as the consequence of an emotional or sensual outburst. The Guru is always there to put him on the right tract immediately otherwise there is the danger of falling back causing irreparable damage. In this context the importance of Guru is stressed by all seekers of truth because he only is responsible for the proper development of a seeker in the right direction otherwise he's liable to be misled and face failures in reaching his goals. Now Lalleshuri also stresses here upon the proper meditation of a devotee on the universal Lord, the Supreme Shiva as one who has the name of Supreme Shiva in his mind unceasingly whether as a meditative process or as the sole Lord of the universe, is the truest worship unsurpassed by any other worship. But again for a sincere devotee acting under the guidance of his Guru conscientiously finds in him only his Lord without any partner whatsoever so the prime consideration here is only the devotion of the Master.

(VI) On the Divine Syllable 'OM'

(The goal which all the Vedas declare, which all austerities aim at, and which men desire when they lead the life of continence, I will tell you briefly: it is OM. This syllable OM is indeed Brahman. This syllable is the Highest. Whosoever knows this syllable obtains all that he desires. This is the best support; this is the highest support. Whosoever knows this support is adored in the world of Brahma.) **-- *Katha Upanishad I, ii, 15-17***

'Om' is a single syllable word, a sacred syllable of prime importance in the Hindu mythology. One experiences the real meaning of '*Om*' only by the joyous chanting of '*Om*'. It's an integral part of Yoga. Chanting '*Om*' is itself a feeling capable to awaken to a higher world. The vibration that it creates makes forget the outside world and get deeper and deeper into the inner self. It's a state where you are not just yourself, which cannot be explained, only experienced.

When we chant '*Om*', we create within ourselves a vibration that attunes sympathy with the cosmic vibration and we start thinking universally. The momentary silence between each chant is felt heavily. Mind moves between the opposites of sound and silence until at last there's no sound. This is a state of trance, where the mind and the intellect transcend and the individual self merges with the absolute which's a pious moment of realization. It is a moment when the petty worldly affairs are lost in the desire for the absolute.

Any type of meditation in God's name is to control one's mind which's a very difficult process in the beginning. 'Om' is a great help in that direction. 'Om' is a natural sound also known as *Pranava,* or that which pervades the life force or runs through the *praana* or breath. It's said that the sound of bells, the noise of flowing water, the whistling of the wind, or blowing a conch shell also produces the sound *'Om'*.

Lalleshuri was a great devotee of the divine word '*Om*'. Under the guidance of her *Guru Maharaj* she seems to have done very deep

meditations on the divine word '*Om*' and achieved her desired goals in her spiritual journey.

215.

The divine single syllable word 'Om' or 'Omkaar' occupies a highly exalted position in Hindu faith. The systematic chanting of 'Om' creates a wonderful divine vibration which mechanically connects the devotee with the higher planes of enlightenment. Lalleshuri was a highly elevated soul who had achieved the highest goals of divine realization was an earnest devotee of Omkaar'. She regarded it as a unique manta unsurpassed by any of the numerous scriptures provided in Vedas and Shastras. She says she continued chanting the word 'Om' with such devotion that her inner self was filled with its divine vibrations which gave her the feeling of great ecstasy. Her devotion of 'Om' had such a divine impact on her psyche that she claims to give it a form ceremoniously worthy of worship by personifying it as an authentic deity and on giving it the shape of her choice. She says she decorated it and settled it on the pedestal of her heart for ceremonial worship. Her expression here is very beautiful. She says she took the divine world on the whetting stone of her heart and rubbed it continuously on different sides to give it the beautiful shape worthy of keeping in her heart endlessly worth worshipping for all times to come. She adds that the chanting of the divine word with due devotion got her complete transformation of self from an ordinary person to an exalted soul. In her own words--- she says, “I was down to earth as the ashes and with the chanting of 'Om' I became as pure and exclusive as gold.” The recitation of Om with each beat of breath becomes an effortless regular activity with some advanced yogis who do not need any other manta for their meditation and being one with the Lord. Lalleshuri seems to be one such soul who was a deep lover of the divine world.

216.

Lalleshuri gives expression to the greatness of the divine syllable '*Om*' saying it is the beginning and the end of all worship as any

devotional practice, big or small begins with '*Om*' and ends with '*Om*'. She makes a revealing admission here that by its continuous recitation both her inner and outer self got its real shape, she became a personification of '*Om*' so much so that the conception of all duality vanished from her and she began experiencing a strange uplift of her consciousness and attained gradually all her desired goals. Lalleshuri was a great devotee of the divine word. She gives great credit to the recitation of '*Om*' going with the regular beats of breath with systematic breaks in between and confirms it a sure means to achieve the deepest concentration in the name of Lord. She says with the regular recitation of *Om* she was lifted far above the ordinary and taken to the highest corridors of the Lord where she had the pleasurable feeling of the *Supreme Shiva* inside her. This is a stage of high achievement and Lalleshuri gives credit to the recitation of the sacred word when he confirms that she reached the supreme station of the Lord. The ultimate aim of a human being is to get awakened to the mysteries of the Lord and thereby become one with Him. The purpose of this life is not getting intoxicated with the worldly engagements and the pleasures of sense. The common man wastes the rare opportunity of meeting Lord in this life and continues grinding himself in the cycle of birth and death life after life. The divine world '*Om*' can prove an easy vehicle for the fulfillment of this purpose for a serious aspirant.

217.

Om is the ancient and sacred symbol, which represents the sound of all creation. It symbolizes the infinite, eternal and is inclusive of all religions, caste, color and creed. *Om* is the most sacred syllable, the sound of almighty from which all sounds emanate. If chanted with correct intonation it can resonate in the whole body and merge with the universal consciousness. The recitation of '*Om*' is the foundation of all devotional practice, be it to achieve the concentration of mind or a mantra for all systematic worship. *Om* is the crux of all authentic scriptures and is regarded the highest ever divine sound capable to create vibrations that join the ordinary devotee with the cosmic whole.

Since time immemorial great souls, saints and savants recited and meditated upon the divine word for thousands of years filling the atmosphere with sacred vibrations that can be approached by anyone for all times to come with sincere recitation and meditation on the holy sound. There is no dearth of these vibrations and the divine aspirants can have an easy contact with them for the purification of spirit and awakening of self. Lalleshuri was a great devotee of *Om* and recommended its systematic recitation for advancement of self and fulfillment of the ultimate purpose of life. The divine word is to be reverberated with proper rhyme and rhythm till with proper concentration of mind it rides the flow of breath and is recited without any effort internally without any movement of any part of body whatsoever. It is, as Lalleshuri ordains, the proper intimacy of the mind with *Om*. On its achievement it gives great ecstasy of purpose and takes the seeker naturally near to his Lord. The chanting of *Om* in *Transcendental Meditation* has received widespread recognition. Mantras can be used to treat tension and many other difficult diseases that are yet to come.

218.

The five essential body attributes *(shabd, sparsh, roop, ras, gand)* can be explained as power to speak and interpret, a favorable expression, the senses of touch, smell and taste. These constituents of human being which make him exclusive among the whole creation of the Lord are the special outcome of the five great elements (earth, water, fire, air and ether) for man. Lalleshuri recognized the human body as the choicest creation of Lord. In order to make it exclusive nature has provided it with very special features quite different from the rest. It is said all the creation is created for man to enjoy and seek his essential purpose of life. Lalleshuri was an elevated soul. She considers the human body the representation of the Lord in the form of *Omkaar* (*Omkaar swaroop*) capable to enjoy the highest bounties of the Lord. Such is the elevated status of human body that the Supreme Shiva is Himself seated on the crown of its head called '*sahasrar*' and it is the ultimate desire of

Maa Shakti to meet Her Lord there cutting across six chakras inside human body through dedicated devotion and practice. It is said even gods in heaven envy the status of man especially because he can through his special efforts and capacities seek and find the choicest blessings of the Lord far above them. It is only because common man is drowned in the desire of the worldly enjoyments and the allurements of the baser elements of the body that he cannot achieve the truest purpose of life. He continues grinding himself in the recurring cycle of birth and death life after life without being awakened to its essential truth. Lalleshuri is equally dejected over the inability of man to get awakened to the truth of life and get freed from the pains of birth and death. So the purpose here is to awaken the erring man to the truth of his self. The human body is not an ordinary creation of Lord. Besides the essential attributes that keeps man far above the rest of God's creation his body is *'Aatm-swaroop'*, one who can find God inside his self. Lalleshuri says she established her Lord the supreme Shiva, the lord of lords on her head --- one more honor to her body besides making it *'Omkaar swaroop'*.

219.

Lalleshuri had a perfect knowledge of the usefulness of the divine world *'Omkaar'*. She seems to be an expert in breath control (*pranayama*) and had successfully awakened her *Kundalini Shakti* upto the crown of her head. By raising it through *'sushmana nadi'* to the uppermost chakra it is like making a span-less bridge between *manipura* and *sahasrara*. Moreover, through appropriate *saadhna* and exercise of breath a yogi can successfully make a connection (bridge) between his self and the cosmic Self. The human body is the microcosm of the universe. Being a mini universe the authentic yogi makes it a powerful power station and connects it with the *Supreme Lord* to gain lots of exclusive powers for himself. Lalleshuri signals to the power of the divine word *'Omkar'* or *'Pranava'* and says it has the capacity to make this connection if recited systematically with the beats of breath. The two things mentioned here are worth attentionthe reverberation of the sound *'Om'* at the navel region and the connection between the

individual self and the cosmic whole. The navel region acts as the second brain in a human being capable to control movements in the nervous system. The recitation of '*Om*' gradually makes a possible connection between *manipur-chakra* and *brahmanda*, the crown of the head which corresponds with the development of the individual self and its merger with the cosmic whole. Lalleshuri stresses upon the fact that the concentration on the divine syllable '*Om*' is of prime importance and far higher significant than a thousand other *mantras*.

The efficacy of '*Om*' is unbound and limitless. Its recitation absolves man of all errors, sins and removes impediments in the performance of all kinds of worship. It removes all negative emotions and protects from all misdeeds. In the same context Lalleshuri says one who masters the recitation of the divine world systematically does not require any other manta among thousands of others for his development.

220.

Once Lalleshuri was able to gain full mastery over the chanting of the divine syllable '*Om*' through its systematic recitation the impact was very heavy. Her whole body got a strange fiery feeling as if it was instantly set on fire. Her body had in fact received the strange wonderful magnificence which is normal with almost all spiritually advanced souls who also carry a strange aura of brilliance along with them wherever they are. These people are usually recognized with this feature that makes them far above the ordinary mortals. Lalleshuri had been put to various hectic practices by her master for the achievement of her goals. The systematic recitation of divine word under the guidance of her master was an effective tool in her *saadhna* and she seemed to achieve success in her purpose that was confirmed by the strange fiery sensation in her body. It was in reality the result of her achievement through combination of breath exercise and the recitation of 'Om'.

She says further that on gaining mastery over the systematic recitation of divine word she was able to awaken her *Kundalini Shakti* and successfully advancing it through six chakras high up to the *Shasrara*

inside the crown of her head, the abode of *Shiva*. In an ordinary person *Kundalini* is asleep at the base of the spine, and so *Shiva* is bereft of *Shakti*. Such a person is not *Shiva* but *shava* (corpse). Until a person's *Kundalini Shakti* awakens and becomes one with Shiva that person is as good as dead. When She becomes one with *Supreme Shiva* it is the greatest achievement for all spiritual seekers.

Lalleshuri adds she was able to gain admittance to the luminous abode of the *Shiva* only when she had achieved this exclusive status. It was only when she made herself capable for her achievements that she was allowed admittance there. Unless one detaches himself sufficiently from the temptations of the world there cannot be any advancement towards Lord. The desire of the world has to be curbed and the devotion of the Lord improved then only would one qualify for getting the lessons from a spiritually advanced soul who can eventually be your master or Guru. The recitation of *Omkar* can have substantial results only if done systematically under the guidance of a master.

221.

Lalleshuri says she attuned her mind gradually to the sound of '*Omkaar*' till the stage was reached that she was herself both the listener and the intoner, i.e. the difference between the seeker and the sought had finished as she had achieved the high stage of awakening. It also suggests a deep meditative process that stills the body and leaves it without movement. If repeated with the correct intonation, it can resonate throughout the body so that the sound penetrates to the very center of one's soul creating harmony, peace, and bliss from this deeply philosophical sound. By vibrating the sacred syllable *Om*, we create within ourselves a vibration that attunes sympathy with the cosmic vibration and we start thinking universally. The mind moves between the opposites of sound and the momentary silence between each chant. In the silence, the single thought *Om* becomes no thought. This is the state of trance, where the mind and the intellect are transcended as the individual self merges with the *Infinite Self* in the pious moment of realization. It is a moment when the petty worldly affairs are lost in the desire for the universal. *Om* is the medium by which every soul connects

itself with the creator of the cosmos. Every Yogi, Mystic, or *Sadhu* chants this word again and again to rise higher and higher on the cosmic plane. One must maintain absolute purity of thought to reap the fruits of practicing such austerities. During such higher awakening all duality is vanished, the individual identity is finished and everything around looks the embodiment of the Lord, the *Param-Shiva*. The seeker experiences a wonderful uplift of spirit with a feeling I'm He, because the virtual difference between him and the Lord vanishes. Lalleshuri picks out one more truth about it. A feeling of a strong ego connected with it is experienced which is definitely a negative characteristic for any spiritual advancement but she says she shunned it all and rendered her clear of all such negativism. Though ego is an integral part of human existence one has to shun it for higher development. Shunning ego means shunning of all worldly interests and when one overcomes this hurdle in the way of spiritual development he takes a giant step towards realization which Lalleshuri calls *Prakash-Sthan*--- the world of awakening. *Prakash* means light or luminance. The abode of the Lord is full of spiritual luminance and those who become one with the Lord become part of this luminance.

(VII) Miscellaneous

This section is a collection of some poems which are generally attributed to Lalleshuri but the genuineness of some of them seems doubtful. Some of them are included in the collections of *Allekheshuri Mata Roopa Bhawani* or *Sheikh Nor-ud-din (Nund-Reshi)* and some others too. Some of them seem to have distorted beyond recognition with words that do not seem to have spoken by Lalla but have crept into her bag. Still ignoring them or skipping them over seems unnatural so the following compositions can be left as an unfinished task for future generations to see deeper into them. The authentic Lala-Vaakh do invariably bear a clear stamp of her style and authority as her poetry is a finely chiseled oratory with irreplaceable words not very difficult to recognize a distortion or change, still some confusion exists. Some distortion has to be expected and ignored too but at places when we go through many of them we are wonderstruck on looking at the setting and choice of words and are impelled to accept that only Lalleshuri, the great *Yogini* and poetic legend could do it. Some changes may have occurred because the words that had become archaic and out of use may have been replaced though the content seems to have remained unaltered.

Writing in Lalleshuri style had in fact become a craze for some time in the past and many people indulged in writing such poetry with similar divine content though there could be no comparison with the original Lalla-vaakh. There seem to be instances of some compositions spoken by some others and lovingly attributed to Lalleshuri. Since these compositions have travelled a long way through memory lane so we would in no case expect the Lalla-Vaakhs that have come down to us can be exactly similar to what had been spoken.

222.

The description suggests that the Lord can be approached only by persistent personal efforts not by seeking other's help except spiritual master who is the only person to help and put on the right path. This is also a common saying that the Lord cannot be found anywhere else but only in the recesses of one's pure heart. In spite of being the nearest success eludes the common seeker and he continues going astray continuously. There should be some reasons for this hide and seek of the Lord and unless one identifies them and makes necessary efforts to overcome them by adequate dedication the success would continue eluding indefinitely. Some basic requirements are to be fulfilled. The first and foremost action is to identify the basic enemies of spiritual development, the five emotions --- pride, lust, anger, greed and desire. Unless one keeps them under control along with their controller, the mind no development is possible. Next requirement is the development of intense love and devotion of the Lord. The deeper the devotion and love earlier the success. Lalleshuri indicates to these impediments that she personally had to face in her development. She has the incessant feeling about the presence of her Lord very near to her unendingly but still she cannot reach the goal until she is able to clear her mind of all the worldly dross and once she reaches the required stage of her personal development she instantly experiences the divine presence face to face which heralds the end of all curiosity attached to the ultimate spiritual success. The expression of denial to any clue by various awakened souls whom she approaches for help is an indication that the seeker should not expect any help or clue in this direction but work himself till goal is reached. Reaching such emancipation is a great achievement aspired by all lovers of the Lord and sincere devotees and it's ultimately only the depth of devotion and love of the Lord that takes one nearer to Him. The wavering faith and alloyed devotion is the cause of all suffering and delay in awakening. The eternal belief that God can be found everywhere as all creation is His celestial play is the ultimate truth of this world and hence discrimination of any kind whatsoever is also detrimental to spiritual progress.

223.

In this comparably longer poem like composition Lalleshuri gives in nutshell the description of the stages of her personal spiritual development. She was fortunate to have her preceptor (*Guru*) very competent and highly awakened who guided her through various stages of her development. It is only a few devotees of the Lord who are able to achieve the ultimate spiritual goals within a short period of time. Lalleshuri was a highly enlightened soul with enough clear conscience who had come to this life with the purpose of her personal awakening, probably the last leg of her achievements. As was destined for her she got appropriate guidance from her *Guru* and in the shortest possible time achieved her goals of being one with her Lord, *Supreme-Shiva*. She cut the shackles of the cycle of birth and death and there remained nothing unachieved for her. This is the condition when mind is totally freed of all doubts and the vision becomes quite clear to observe all happenings clearly. All the events of the past, future and present open clearly without any shadow of doubt and all secrets of the universe open clear to ones view. This is the final stage of self realization when one becomes an integral part of the universal whole called *Shunya* in *Kashmir Shaivism*.

In these lines Lalleshuri has thrown open all her secrets of development. She had no inhibitions in sharing her personal experience with her people and thus she proved a perennial spiritual guide for the ignorant seekers. During the first ten days of her penance she practiced absolute meditation cutting absolutely from the worldly distraction which is surely the first condition for any such development. So the first step of her penance is over when she recognizes the entrance point of her Lord's chambers followed by her being face to face with her Lord on the eleventh day, the first milestone of her journey. The next stage was reached on the next day, the twelfth when her whole person was suffused by the grace of God through the trickle of nectar down from the crown of her head becoming one with her Lord forgetting all her individual existence. So there was almost no trace left of her own self except being one with her Lord. The next stage was accomplished the next day on thirteenth when she had a dip in the confluence of the three

sacred rivers in her own self at the point between her eyebrows. Next on the fourteenth day she had a tour of all the regions of divine influence followed by the unblemished awakening in the form of the rising of celestial moon on fifteenth day (*purnima*) in the sky of her conscience for all times to come. Then on the subsequent day the first of the dark fortnight she had a complete rest taking stock of all her achievements and basking in the glory of her achievements. Thus having collected all her achievements she took to a simple worship of her Lord in a simple way.

224.

Lalleshuri was a highly awakened mystic evidently with a glorious past life and rich Karmas. Here in this couplet she furthers her assertions of personal divine attributes saying she didn't need make any vigorous efforts in order to achieve goals. She had come to this world with enough divine support of her past Karma so as to make fast strides in her celestial development. Here it's clear that her development was already complete in her previous lives or life and that she had taken this life only with a special mission which she performed with all success. Obviously Lalleshuri had already achieved all the heights of awakening beforehand and she was here with a tedious job of reconciliation between the warring groups of people who had been divided in their faith by some vested interests. The atmosphere was highly charged and there was the greatest need for giving people an eternal lesson of divinity that would not only bring them together but also reform their future lives. Lalleshuri took up the job vigorously and success touched her lotus feet immediately and she was soon widely accepted as a great benefactor of humanity without distinction of caste and creed. Her word became the word of God and whatever she said was not only followed but preserved eternally by the masses and carried safely through generations. Like a great soul of her ire she doesn't attribute her success to her personal efforts but simply to the grace of her Lord with none of her personal contribution. In order to establish her point she gives the example of a farmer who effortlessly enjoys the natural flow of waters for his field

being nearest to the water source. In the same way she enjoyed the choicest blessings of her Lord such that she achieved the highest goals of emancipation with very little effort. Though it seems a contradiction to the assertions made by Lalleshuri in her other vaakhs about her very hard difficulties that she had to face in the achievement of her goals still it corresponds to the truth that she was a fully awakened soul and she didn't need make any substantial efforts for her purpose. Actually Lalleshuri works on twin purpose, one as a guide for those who want to proceed on celestial path and the other her own rightful experience in the way of spiritual development.

225.

The powerful passions -- pride, greed, lust, desire etc are veritably responsible for all worldly woes. They primarily blind all human reason giving rise to all strife between individuals and groups and even nations. These emotions also stop all spiritual progress as the mind keeps continually engaged with one or the other emotional outburst. It gives the mind no occasion to concentrate on its essential function of generating purer thoughts so as to get nearer to the grace of the Lord. So it's the first important function of a seeker in the spiritual field to rid his mind of these fiery emotions and keep it enough cool so that it can be used for the desired higher purpose. Lalleshuri describes empathically her personal triumph over these worst foes of spiritual progress by comparing them all to a wild ferocious beast of the forest. She says it was only after capturing the ferocious beast with all her might, enchaining it and killing it and destroying all its might that she was able to take fast strides towards her goal and reach the eternal sea of eternity which's not otherwise reachable through ordinary efforts of the ordinary imagination. It's a clear signal to all seekers pursuing the celestial path unless these animal emotions are brought under control there can't be any spiritual development whatsoever. The essential fact here is firstly the impact of these animal emotions on the ordinary life process. It hinders almost all genuine human interactions that are liable to make life successful on the material field and the next it does not allow the seeker

on the path of spiritual development take any step further as it's essentially the first and foremost condition for him to keep these emotions under thumb along with the controller mind which actually generate the desire of the world and keep us glued to the its lure. And the fact remains is that masses in order to gain more and more material success go on nourishing these emotions along with the other demands of the body thus attaching themselves more and more with this futile world.

226.

The ultimate realization is in fact a great achievement. It's a complete revolution of self from an ordinary mortal to a celestial being. The stage is not ordinarily achievable. It demands an untiring determination besides unalloyed devotion and love of the Lord. All sensual pleasures and worldly desire are curbed before any success is expected. This is the ultimate goal of all conscientious seekers who work untiringly for the realization of self and being one with their Lord. No time frame or fixed path can be earmarked for such an achievement. It depends on the aspirant to what extent he is able to burn the fire of the love of Lord in his heart. Once the devotion crosses all limits of human imagination success is at your door. It may take a series of human lives and still the success eludes you or it may come instantly without any substantial effort. The main touchstone is the depth of your love and sacrifice for the Lord along with your master (Guru) besides all His creation. No shortcuts are allowed in the path of eternity. The guidance of your preceptor (Guru) if you're fortunate enough to have one is of great help. Lalleshuri gives a wonderful description of her achievement. When she experienced to her great satisfaction that Lord Shiva and His consort Parvati (Shakti) were graciously seated in her heart, the thought was so engrossing and satisfying that she involved herself endlessly in it such that passing of any other thought was unquestionable. The thought was too sweet to be ignored even for a moment so Lalleshuri says she was so much engrossed in the thought of the presence of her lord in her own self that she lay down in perfect peace and tranquility quite

unmindful of the people around. Such a circumstance is the ultimate goal of all spiritual seekers when the recesses of their heart are flooded with the grace of their Lord and they experience His presence continuously obviously leaving no room for any other thought than that of their Lord. It cannot be out of place to mention here that all human hearts are the purest abode of the Lord and what matters is to be capable to recognize and experience Him there because the grace of the Lord is so gracious that no being can be devoid of His grace even for a moment and now it's always the inability of man to be away from this bounty of the Lord. We are unable to enjoy our Lord's grace because of our inabilities otherwise He's always with us and once we understand the truest fact of life we get relaxed forever.

227.

Most of us go for holy pilgrimages to various holy spots and places and take dips in the holy waters of sacred rivers preferably on sacred occasions in order to absolve ourselves of our sins and faults which are said to be washed away by the sacred vibrations that we receive at these places. We feel truly elated upon visiting these holy places of worship once a while in our life. We also observe numerous rites and ceremonies on various occasions including sacred oblations into the sacred fire accompanying chants of sacred mantras just to invoke blessing of gods for a better life. But Lalleshuri is critical here in this couplet about these activities of the common man. She doesn't believe in any such action which bears the purpose to have a better life and not a better future. She wants people to get awakened to the real purpose of this life and not wish for only a better and prosperous life. All rites and ceremonies in religion, visiting holy places and sacred temples and other houses of God are of secondary importance compared to the purification of inner self and development of love for God and his people. How would these ceremonial activities help them who're engaged actively in the affairs of the world and the pleasures of sense and their hearts are deeply submerged in the murky waters of existence! Their sins cannot be washed away by the holiest of the holy waters and they should not

expect any advancement of their spirit with the performance of grand ceremonies and congregations in the name of God. A small act of kindness towards the suffering God's creatures can be more valuable than a pilgrimage without a pure heart. Lalleshuri says she performed all religious ceremonies, visited various pilgrimage spots to wash away her sins but ultimately understood that the Lord is present everywhere and there's no need to travel long distances as the Lord's grace can be obtained at any place with proper consolidation of spirit. She clearly indicates that the foremost duty of man is to get substantially detached from the worldly desire and the pleasures of sense and try to discover the presence of the Lord in all living and non living objects created by Him by removing all egoistic attitudes and the concept of belongingness. Thus achieved he would get a sudden uplift of spirit and come nearer to his lord. Then the profound devotion of the Lord would follow and make easier the awakening to the secrets of the Lord. There's no fun performing religious rites and ceremonies and visiting holy places and pilgrimages if one's heart is rooted in the world and its pleasures.

228.

Anger is a strong human emotion which sometimes becomes uncontrollable and makes great damage to the people involved. It degrades the human sentiment instantly and calls for an immediate curb. Anger is also considered a strong impediment in all kinds of spiritual development along with lust, greed, desire and ego and need to be curbed effectively for any progress in the field. The spiritually advanced people have their anger perfectly under control along with other emotions. They have the capacity to smile on all such occasions that excite anger. Lalleshuri compares anger with the fire hidden in the interiors of the earth which sometimes bursts out suddenly as the earth shakes violently with a quake. It causes lot of damage on the surface of earth as anger in man. The fits of anger in man make him out of his wits and after a while when he cools down he is overcome with shame on his action that was based on a simple misunderstanding.

229.

Lalleshuri highlights the fear psychosis in man about the hard travel he may have to undertake in seeking the grace of the Lord for spiritual awakening. The man usually gets scared of taking steps towards his personal emancipation and gets distanced from the worldly affairs. The attractions of the sense and the worldly glamour stop his efforts substantially and he gets distanced from the real purpose of life. He does not like to abandon the comforts of the world provided by the latest technology and follow an unknown path to eternity. He apprehends lots of hardships in the way though the end is rewarding. This is common situation that keeps him usually away from the real purpose of life. Otherwise there is no dearth of indications of the instability of this life process and warnings too are galore that wish him an early action in the right direction. Lalleshuri is very concerned about the situation and prefers a direct approach for the seeker and advises him to prefer concentration directly on the source of divinity i.e. the universal Lord (Shiva). She recommends this course and rightly too in preference to approaching other Gurus and demigods whatsoever. She says it is the safest course and the shortest one too as there is least possibility of going astray and sure to achieve the goals if one nourishes a sincere will and devotion for the Lord. The path is no doubt hard to traverse but not dreary because the Lord is the humble of the humblest and the humility personified in His own sacred self always ready with an extended helping hand for His devotees. Once there the seeker enjoys the grace of the Lord bounteously as he comes face to face with both Lord Shiva and His royal consort Shakti merged into one the most graceful view of the Lord. Thus the devotee is freed from all the worries of the world once for all and is also exonerated of the pains of birth and death. All his toils and travails are purposefully rewarded because he becomes one with the Lord. Though the achievement of this stage of prominence is not easy but cannot be termed as impossible. There're no doubt certain preliminaries to be followed otherwise all development is impossible --- one has in the first instance get himself detached substantially from the lure of the world and various demands of the body senses as these are the worst handicaps in achieving the goals. The other requirement is the

development of deepest devotion for the Lord and love and respect for all his all creation. Once these impediments are removed there's a rapid advancement towards the goal and the seeker views clearly the grace of the Lord. He may also need the help of a competent teacher (Guru) to guide his steps efficiently as per his requirements. Still there's a danger of failure as the attractions of the world are very strong and one is liable to fall off. Lalleshuri says one who succeeds in realization of the absolute glory of the Lord enjoys the highest ecstasy of spirit by getting freed for ever from the recurrent birth and death and becomes one with the Lord and simply gets his name too.

230.

Wearing fine expensive clothes and eating delicious foods do not bring man any lasting peace of mind. These things can give some momentary pleasure but ultimately one has to think about the lasting peace of mind which only the truest awakening of self can provide. Those who reject the pleasures of the world and give up all hopes of peace in this transitory life make rapid spiritual progress and ascend high up into the skies. The basic requirement for spiritual advancement is to distance considerably from the so called joys of life and body. The people who rise to the occasion provided by the Lord and wish for the ultimate peace do not give any importance to the worldly pleasures and rise far above it. Once lifted higher their visions become clear and they progress step by step into the echelons of the Lord. Such people care least about the interests of the body and the world around because they get convinced about its instability and work for getting closer to the Lord and away from the world. They enjoy a natural celestial grace on their face because they live a contented life free from the fear of death and pains of disease. In worldly death too they enjoy supreme peace having no accounts to settle with the so called demons of death. Lalleshuri brings home to the common man that involving oneself in the worldly glamour does not bring any peace of mind, but rejecting it outright and coming up mentally above its lure lifts one naturally above the ordinary to meet the Lord. She also emphasizes the importance of being in the company of spiritually

advanced souls and listening to their discourses which have the capacity to purify the total personality from the dirt of the world. Similarly reading the authentic scriptures like Vedas, Upanishads and Bhagavad-Gita and the sayings of great souls who have left deep impressions on the sands of time with their immortal works and holy life can have a lasting impact on the spiritual life of a devotee and lift them far above the ordinary. There's no one denying that the common man actively involved in the affairs of the world always eludes mental peace. Though he likes to show off by wearing nice clothes and eating expensive foods but he's worried in his heart of hearts for the evils committed by him in his daily routine. On the contrary one who keeps away from the pleasures of sense and expects no peace in the worldly desire enjoys extreme contentment and joy with the grace of the Lord that's always with him.

231.

Lalleshuri directs man to look within and experience real truth. She underlines that there's no need to seek Lord anywhere else as the pure heart of a seeker with pure love and devotion for the Lord is His real abode. Once he experiences the truth of his self he loses all interest in the desire of the world. This is a wonderful experience but not so easily attainable. One who is deeply involved in the affairs of the world and a slave of sensual pleasures and emotional outbursts cannot make any advancement to this goal. One has to distance himself mentally from the world and keep under control all the unnecessary demands of the body. This done one takes a big leap towards liberation. This is what Lalleshuri describes to die before death; die to the desire of the world. The condition invites the grace of the Lord in ample measure as the God is enough magnanimous in helping devotees who make a sincere effort towards the truth of life. It does not mean that the seeker becomes a complete abstainer or a sanyasi. A conscientious devotee makes a perfect balance between the two. He lives a full life, raises a family, works for his livelihood and remains an active member of the society but internally he is a deserter. He is pure at heart and is away from the desire of the world. The worldly glamour does not attract him because he is far

from the greed for riches or power. Such a pure soul experiences numerous contours of the universe within his own self as he takes further steps towards divinity and becomes one with the absolute, the universal Lord.

Human being is a living microcosm of the universe and the universe is a living macrocosm of the human being. Each cosmos affects the other; the universe affects us moment to moment, and each of us by our actions influences the entire cosmos, for good or evil. The cosmos is the body of the absolute, the vessel through which the absolute expresses itself. Every created thing in the universe contains at least a spark of the universal consciousness which is the Absolute, but most things cannot adequately express this consciousness. The ultimate goal of a human being is to experience the truth of the universe, forget personal individuality and be one with the Lord.

232.

The purpose of life is not just following its temptations. The attractions of the world are truly hard to resist but one has to delve deeply on its truth before it is too late. The pleasures of the sense keep us involved so deeply in this play that we never seem to get an occasion to think about the origin of this life or its end. We never try to realize that life is a temporary affair which ends suddenly without notice when we are carried to an unknown destination never to return. One has ultimately to understand that besides living a full life we have some responsibility towards our self and its creator. The purpose of life is not only to perform here as per our capacity and be ready to exit or in a better rendering to act as is destined for us and leave. How long will we go on changing our lives and suffering the pains of birth and death? When will we try following the truest purpose of our existence and get freedom from this recurring phenomenon? Unless we make some serious efforts in this direction we cannot be delivered of this pain. There's no better option than distancing ourselves from the worldly attractions immediately and developing intense devotion of the Lord because the sooner we realize the truth of life the further can we tread on the road to the realization of

our Lord. Almost everybody goes on ignoring the call of truth life after life and continues involved in the mundane affairs unendingly piling up the obligations of karma and making the freedom from this unending cycle more and more complicated day after day. Lalleshuri warns man in the same circumstance to get awakened to the truth sooner and get nearer the ultimate purpose of life. In order to achieve the truest goals of life besides getting detached from the active life we should develop sincere love and devotion of the Lord.

Lalleshuri has very lovingly quoted here the devotion of *Shri Raadha* for her Lord *Shri Krishna*. How an ordinary girl by dint of her most sincere love and devotion came to be the choicest of the Lord! Her sincere devotion made her an immortal devotee of the Lord unsurpassed by anyone so far. That's the truth of true devotion accompanied by selfless sacrifice what Lalleshuri wants the ordinary man to learn from the life of *Shri Raadha* for the realization of her goals.

233.

Lalleshuri pinpoints the importance of the management of a wavering mind. The mind of a common man keeps vacillating from one thought to another with an unimaginable speed. One cannot control this movement of thought as it is directly connected with the affairs of the worldly life. The multifarious attractions of the worldly life are so captivating that our thought goes on shifting from one to another very fast. The sensual desires also contribute to this movement and the result is that the working of human mind becomes ever unmanageable. Now the wavering mind is the enemy of all spiritual development. It turns to be a hard task for a person deeply involved in the affairs of the world to keep his mind under curb. Again it becomes the prime task for a conscientious seeker to bring round his thought concentrate on a single point i.e. the name of the Lord. It seems equally a difficult for all beginners but is achieved gradually with dedication and devotion though the basic condition of distancing from the enchanting lure of the world remains the first condition. Lalleshuri compares the process of bringing together the wavering thought to making a lump out of cooked rice

which can be joined together and made into a lump only when it's cooked soft. This is a wonderful metaphor. The grains of uncooked rice cannot be joined into a lump just as the wavering thoughts that hinder the concentration of mind so it needs to be subdued like cooking of rice and brought to a single thought of the Lord. Once the seeker is successful in his attempt he takes a big leap towards his enlightenment. He experiences a divine bliss never known before which should be considered a positive response and a reward from the Lord for this initial achievement. Lalleshuri addresses him as the progeny of the supreme creation of the Lord (the ancestors of all Kashmir Pundits were great sages) saying that the Supreme Shiva personally guides such an individual who overcomes this major hurdle in his development. She further eulogizes the process saying that this is the truest of all ways to reach the abode of the Lord and get across the murky waters of this transitory world.

234.

One should always refrain from keeping company with the bad. It is equally harmful to help and trust a person of mean mindset. He may not remember your good and return you with bad because it is his nature like a venomous snake to sting even his best friend. There is no fun in growing a nettle in your garden and watering it with milk in the hope that it will lose its nature and be a good piece of decoration. Once it achieves its normal posture it does not forget its inherent nature. Even if you handle the plant with love its sharp biting thorny nature bites you hard and you its worst experience of very painful skin rashes. Same is true with the little one of a snake whom you bring up in your house with great care. Remember once it grows and becomes capable to bite, you are the first victim. Lalleshuri wants to convey a much higher lesson through this anecdote. Though all human beings are the representation of the Lord and worthy of high esteem but in most cases the undue involvement in the affairs of the world makes their behavior stingy and sometime greatly ignoble. This also gives rise to great crimes and criminals. One has to be thoroughly vigilant about the activities of such people and thereby

learn an important lesson for life. How the undue involvement in the worldly affairs accompanied with the fiery emotions like greed and desire not only for the worldly possessions but also for fulfilling the desires of flesh creates criminals of the worst nature.

235.

The presence of the Lord is felt everywhere but He cannot be seen face to face by an ordinary man. The grace of the Lord is the ultimate reality of the universe that can be experienced only through special efforts and practice. Though omnipresent and omniscient and surveyor and director of all yet He eludes His presence. The fact is that he prefers His presence apparently hidden. The cosmic play played by the Lord has all mysterious complexities. The eye of the ordinary man busy in the worldly affairs is unable to see His grace unless he makes himself capable. This capability is the crux of all preparedness that a human being lacks in general. All his life man runs after the so called pleasures of the world and ignores its essential purpose. The Lord who is the creator of this entire scene waits eagerly for the erring man to distance himself from the temptation of the world and rise to the occasion and serve his real purpose but the common man goes on ignoring all these calls till he faces the painful end of this life. Lalleshuri who was a fully awakened soul sees the presence of the Lord in everything around gives some details of her experience with the truth. She says about the universal Lord that He's the universal tree with its fruit open to everyone's view but the roots hidden far deeper into the depths of the universe. She wants to remind the erring man that the Lord cannot be seen ordinarily with ordinary human eyes. It needs a systematic approach with a clean heart and sincere dedication along with leaving all worldly desire and ego. There is no other way to get blessed with the grace of the Lord and make the worldly life successful. The celestial search of the Lord is greatly rewarding as it's the real purpose of life and the rest is all transitory without any sound base or strength. Lalleshuri says further there's no need to seek the Lord anywhere else because the choicest abode of the Lord is nowhere else but inside the depths of the heart of a sincere

devotee but one has to make oneself capable of exploring and finding Him there with purest love and sincere devotion.

236.

The non dual existence of the Lord is expressed here. Supreme Shiva is the sole creator of the universe. Whatever exists belongs to Him because none else shares his existence. The undisputed popularity of the Lord is also His own making because there is none else to share his grace. He purposely prefers to be hidden from the common view though His existence is felt everywhere in everything. Once the awakening of self is ushered into an individual all obstacles are removed and the Lord is seen face to face. Till that time the blockings exist but the responsibility lies only with the incapacity of man. Unless man makes himself capable of seeing Lord face to face by his devotion and purity of heart he cannot see him nor enjoy His blessings. The play performed by the Lord on universal plane is all fully planned and perfectly unfailing but the human being remains a spectator and fully inactive in the process unless the realization of self dawns upon him by the grace of the Lord and his personal effort. Unless the erring human being awakens to the truth of his existence and strives for the realization of the truest purpose of his life the active presence of the Lord evades him and once the dawn of awakening shines upon his conscience he becomes eligible for the special grace of the Lord which makes him one with the supreme eliminating all dualities between the seeker and the sought.

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237 --- 238.

(237 & 238 are companion poems so a common comment is given)

Mudslinging is a common human trait. Some people do have a strange but ignoble habit of speaking ill of others even without confirming its credentials. They take strange pleasure in spreading misinformation about them among their acquaintances and even

strangers taking due risks of its backlash. In an amusing question and answer form Lalleshuri compares this trait of some individuals to water which goes on flowing unendingly without showing traces of fatigue and then to sun which never tires rising and setting and again to the moon which doesn't strangely tire facing death and getting reborn again and again. The sun is said to cross the mythological mount Sameru daily while rising from the east and setting into the west unendingly. The moon does not tire being reborn every month after reaching the zenith of her size. The same is true with the human being who repeats coming and going to this life unendingly without being tired of the futility of this existence. Now the futile activity of some people who are in the habit of speaking ill of others is compared here. Though the poems are attributed to Lalleshuri but looking at the content and style it is deeply apprehensive whether these are spoken by her actually or added to her stock by a later poet or a devotee.

239.

The first two lines of the poem indicate to Lalleshuri's early renouncement of household life. It is said she had left her family life in her early youth soon after she was married. There's a common belief that partly due to ill behavior of her mother-in-law and more because of her inherent antipathy to worldly life she moved out into the world to seek emancipation of her spirit. In this poem she claims not to have born to anybody or anyone born to her. She never became a mother and was not fed the Kashmir herb 'Hand' or the spice 'Shonth' is acceptable but it seems a strange assertion that she was not born to anybody though it may indicate to some unique circumstance that caused her coming to this life. Since nothing for sure is known about her antecedents or family and whatever assertions are made in this connection are based on assumptions only. As such this cannot be ruled out that Lalleshuri was a divine spirit who had come to this life without any conventional parentage otherwise there cannot be any other reason for such an assertion in this poem.

The next two lines are equally confusing but somewhat confirm the above possibility. She says -- neither did she come after six nor before seven. In olden days women in Kashmir bore a number of children very comfortably and half a dozen or more was a routine. Since there isn't any number between six and seven so by making such an assertion she once more negates her being born to any earthly parents biologically. Her coming to this world is a mystery and continues to be as such so the Vaakh if taken for authentically spoken by Lalla cannot be taken as an ordinary oration but an indicator to a far greater possibility as this author feels.

240.

All of us who come to this world have to return one day probably to the same source wherefrom we have come. We probably come here to complete a set of breaths that is allotted to each of us. But the purpose of life is not only completing its allotted term but something more. The daunting job here is to understand this purpose and then follow it with dedication otherwise life turns to be a wasteful experience. Most people understand life an occasion to enjoy it to the hilt as if it is an everlasting experience. The desire of the world is so captivating that very few people understand its real purpose. All of us know full well that life has to end sooner or later quite uneventfully so there has to be something special that has to be followed. Lots of indications prove the existence of a supernatural force that is acting behind the scene. Most of us ignore these indications and go on following life as the worldly and physical desires lead us to. The life goes on drifting on uneventfully till we see the end approaching. Alone we face the painful death leaving behind all whatever we've collected or aspired for. Not even a trace of our life's darlings accompany us to our ultimate destination except our demeanor, good or bad, in the shape of karma that decides our next sojourn to this land of surprises.

241.

The three statements seem to be delivered in a conversation between the husband of Lalleshuri, Shri Sedh-mole her Guru and Lalleshuri herself. Each statement consists of responses to four queries and portrays the mental capability of all three participants. In the first statement obviously delivered by the husband of Lalla, he considers the brightness of sun the most outstanding luminance ever faced by him. It shows his limited wisdom as the brightness of sun is undoubtedly supreme but can be surpassed by various other sources by the stretch of our imagination. He says further that Ganga is the supreme pilgrimage destination. In reply to another query he judges the relation of a brother far above all other relationship though the fact is quite different. A sincere friend or a distant relative can excel a brother in sincerity and love. He asserts further that the relationship with a wife is the highest delightful.

The other set of responses to the same queries is delivered by the Guru of Lalleshuri. He opines that the source of highest luminance is not the sun but the capacity of eyes to see and experience any kind of brightness. If eyes are not capable to see how the brightness from any source be judged? To him the most sacred pilgrimage spot is not Ganga but the power of legs that enables us to reach there. He says the monetary strength is the best relation far better than a brother if he is a pauper. And for the last query he says that a good body cover in the shape of a garment or a plain sheet of cloth is a better comforter than the company of a dedicated wife.

Now the next set of response is from Lalleshuri and undoubtedly worth attention. To the first query her response truly surpasses both above. She says the highest luminance is neither the brightness of sun nor the capacity of sight but the power of love that does not only bind everything, animate and inanimate but also helps in seeking the grace of God which is the embodiment of love. The best pilgrimage spot does not exist anywhere outside one's own self but within the heart of a devout devotee. Once one is able to recognize one's inner self he meets the Lord there so there's no need seeking Him anywhere outside. No relation equals the nearness of the Lord who is most benevolent, most genial and

most helping far above all relations of the world. Now the highest delight to her is the fear of death and punishment for ill deeds committed. When you start scaring death or punishment you want to get rid of it and in order to overcome this fear you take steps to get nearer to the Lord. Once there all fear is finished and you experience the supreme sense of satisfaction and comfort.

242.

The worldly relationship is a strange phenomenon. We develop deep emotional bonds with members of our family or those in our friend circle. These affinities grow very hard with time and it becomes very difficult to scrap them at any stage. The bonds between parents and their children are considered to be very special. Same is true of siblings brought up together in a family. Life goes on like that and these bonds seem to strengthen with age. The older people nourish lots of expectation from their youngsters especially in their advanced age. These bonds of relationship contribute to a great extent getting deeper into the morass of worldly desire. Day after day passes on with every individual man or woman till youth passes into age and the ultimate end of life. The whole journey of life can be compared with a dream induced by the worldly temptations and unfortunately when the dream ends there remains nothing except repentance. It is the same futility of world especially of the human relationships that is depicted in this poem. Lalla reminds the unsuspecting human being who is busy with the affairs of the world to understand its truth before it is too late. She says that none of most sought after relatives not even the father or mother accompanies you in your last journey towards the unspecified destination where everyone is headed sooner or later. She says, what's the fun of developing such relationships when we are fully aware that none of them are able to accompany us in our life's last journey and we are compelled to go alone?

243.

Life is a battle for those who want to fight it to achieve its essential purpose. The common man drifts through it aimlessly as it takes him. That amounts to the wastage of a rare opportunity that he is provided for achieving his awakening of self. After changing numerous life forms man gets human form with a purpose of achieving freedom from recurring cycle of birth and death and being one with the Lord. The human form is exclusively provided very special attributes quite unlike others making him capable to work for his emancipation and deliverance from the pains of birth and death. Lalleshuri is deeply pained to see the common man avoiding efforts for this truest purpose of life and busying himself with the futile desire of the world. She calls this life a worthwhile battle for the achievement of its legitimate purpose and compares a man busy with its temptations to a soldier in the battle field equipped fully in his battle gear but with an empty quiver. What is the purpose of sending a soldier to fight a battle with no arrows in his quiver? He can be easily killed there without achieving any purpose and the same is true with a human being who is sent to this life for a special purpose but neglecting his essential purpose.

244.

Lalleshuri had come to this life with a mission of showing people the path of piety besides the spiritual uplift. Among those who followed her she observed lots of people inclined to seek the grace of the Lord but only a few held some sympathy for the suffering humanity and an urge to work for their good. She was wonder struck to observe that lots of people claimed to be the lovers of God but did not love or have sympathy for their brethren. Thus she discovered the biggest drawback of the people of her time who least imagined that the love of God should commence with the love of people and those who claim to be lovers of God without any love or sympathy for common people was sheer hypocrisy. All those who wish to come nearer to the grace of Lord or achieve some higher spiritual purpose are required to have a complete change of heart. The

love and sympathy of the suffering humanity along with the essential basic moral values like truth and honest dealings are the prerequisites for spiritual development. How can the God's love be achieved without a soft attitude for His creation be it humans or animals or other creatures! Lalleshuri was truly baffled at the situation and as such she had to face a hard time in making a transformation of this attitude among the erring masses. The conditions around were already explosive because of a sharp division of faith among people and the rulers bent upon exploiting the situation in their favour so the task was far more difficult. Lalleshuri was the person entrusted with the task of bringing about amity among these warring communities in which she succeeded to a very large extent because all kinds of people without discrimination of faith and status found the truest hope of an ideal future in her philosophy of life so they followed her vigorously. It's the same spirit in her teachings that made her sayings immortal and capable to travel centuries through memory lane without any printed word.

This is the unfortunate affair of the present time also that people in general follow their personal worldly affairs, devoid of sympathies for the suffering masses, still try to be spiritual by visiting temples and holy places, performing large scale religious ceremonies more for show than any advancement of spirit. Lalleshuri turns down all such double standards and stresses upon a complete changeover of personality from any interests of self and the world to a complete selfless attitude before proceeding towards the grace of the Lord.

6

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7

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Fourteenth century mystic popularly known as Lal-Ded is unmistakably the most eminent spiritual and literary figure of Kashmir. For the last seven centuries she has been venerated by Hindus and Muslims alike for her extempore oratories known as 'Lalla-Vaakh' in local parlance. Till recently these poems have been the choicest means of deliverance in Kashmir from the worst turmoil of life. The apparent miracle about her is that these poems were instantly treasured by the masses, then and thereafter, as a sacred word and the impact was so great that this eternal poetry (Lalla-Vaakh) was preserved in their memory for centuries, generation after generation, without any obvious distortion. She has sung in an easily intelligible word the terse principles of *Kashmir Shaivism* henceforth limited to the corridors of highly educated scholars and saints of yore.

She has performed as an obligation for her people whom she wanted to educate and put on the right path. Being a master artist and a genius poet she converted all her experience into her poetic compositions and the response that her orations received was equally tremendous.

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